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PARÉMONOS JUNTOS STAND TOGETHER 團結



**Defend Our
Communities!
Stop 63 and 64!**

**DEFEAT THE AIDS QUARANTINE
AND ENGLISH ONLY INITIATIVES!**

STAND TOGETHER Coalition Against the AIDS Quarantine and English Only Initiatives

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'Stand Together' Coalition takes on Larouche and English-only

How California Intends to Stop LaRouche

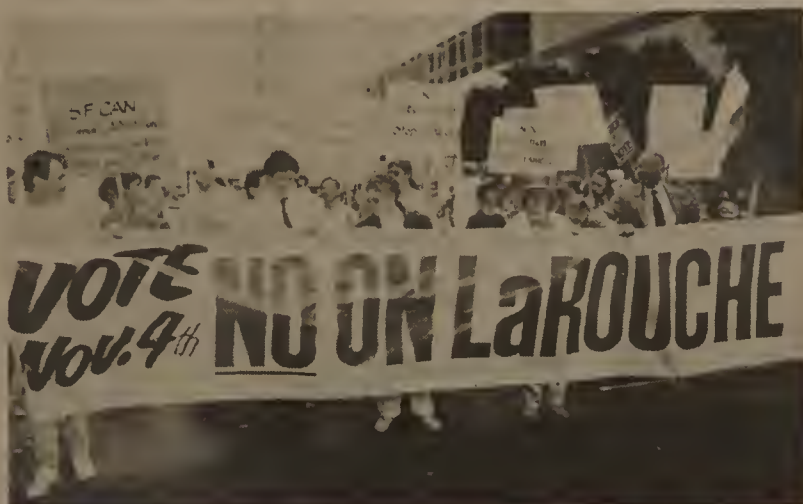
By Elizabeth Pincus

SAN FRANCISCO — Last minute urgency marks the efforts of activists in California attempting to defeat the Lyndon LaRouche-sponsored AIDS initiative on the fall ballot. Proposition 64 would classify AIDS/ARC (AIDS-Related Complex) as casually contagious and easily transmissible, making people with AIDS/ARC subject to quarantine and other public health regulations.

If this initiative were to pass, certain workers — notably teachers, health care employees and food handlers — could be fired from their jobs and mass testing for antibodies to the HIV (formerly HTLV-III/LAV) virus could commence statewide. Even those merely suspected of being at risk for AIDS may be forced to report with the state Department of Health Services.

Envisioning concentration camp-style roundups, lesbians, gay men and a wide range of organizations throughout California share a horror of the initiative, and are working fervently to squelch Proposition 64 at the polls on November 4. Anti-64 forces hope that a sound defeat in California will prevent similar repressive, anti-gay legislation from springing up around the nation.

In San Francisco, the statewide NO ON 64 — Stop LaRouche media and publicity campaign is augmented by San Francisco CAN (Community AIDS Network), an organization working to educate the community and get out the vote. A similar campaign called CALM (Committee Against the LaRouche Measure) operates out of Oakland. In addition, a Stand Together Coalition has formed to fight the LaRouche AIDS in-



Banner at S.F. lesbian/gay pride march, June 29, 1986

itiative in conjunction with opposition to Proposition 63, a ballot initiative that would make English the official language of California. This measure could jeopardize multilingual social and

health services, as well as abolish education programs and voter materials in other languages. Stand Together believes that Proposition 63 would have nationwide precedent-setting influence at encouraging discrimination and hostility towards new immigrants, Latino and Asian communities, and all people for whom English is not a first language.

A bipartisan smattering of other community groups, including medical, labor, business, religious and educational organizations, are equally committed to the NO ON 64 effort. Garnering anti-64 endorsements from highly visible people and groups has been a key campaign strategy for the anti-LaRouche forces. With the exception of right-wing Congressman William Dannemeyer from Orange County, nearly the entire political establishment in California has come out against the LaRouche AIDS initiative. Even Governor George Deukmejian, often lambasted for anti-gay/lesbian sentiments, has publicly opposed the initiative, leading SF CAN organizers to hope that Ronald Reagan will join in the condemnation of Proposition 64.

Despite such seemingly widespread opposition to 64, recent polls indicate that the election outcome remains extremely uncertain. Voters may interpret the initiative as an "anti-AIDS" measure and believe that a "Yes" vote is a humane vote. And besides small gay-supportive bastions like parts of San Francisco, much of California remains conservative and/or in favor of quarantining people with AIDS/ARC. With only a month until the election, NO ON 64 workers stress that funds and volunteer efforts are still greatly needed.

"In San Francisco, there is a level of overconfidence because the climate is so supportive of lesbians and gays, and also of people with AIDS," says Ralph Payne, co-chair of California CAN and Northern California campaign director of NO ON 64 — Stop LaRouche. "The general public thinks this is too crazy to ever be implemented. But San Francisco represents only 3 percent of the California vote whereas Los Angeles represents 28 percent of the vote. Including Orange County and San Diego, two-thirds of the vote is in Southern California."

Payne explained that, conse-

Continued on page 3

Chicago Bid to Force HIV Test of Gay Father Nixed

By William Burks

CHICAGO — A motion to require a gay man to take an HIV (formerly HTLV-III/LAV) antibody test in order to regain overnight visitation rights to his two daughters has been withdrawn. (See GCN, Vol. 13, No. 49) The motion, filed by the gay man's ex-wife, was withdrawn from Cook County Circuit Court on September 24. Despite the withdrawal of the motion, the daughter's mother is expected to continue to fight to prevent overnight visitation by the father.

The case, referred to as *John v. Susan Doe* to protect the privacy of the litigants, was brought to court by Susan Doe after John petitioned for overnight visitation rights when he moved from Chicago to San Francisco last year.

Susan Doe's attorney, Patrick McGann, informed Cook County Circuit Judge Howard R. Kaufman that he withdrew the motion because his research of the last year indicated the HIV test can produce false positive results and is not a reliable tool to diagnose AIDS.

However, Susan Doe continues to maintain that John is at high risk for AIDS, that he has infected at least one sexual partner with the HIV virus, and that he should not be allowed to have the pre-teenage girls stay with him because such visits would "endanger the children's physical, mental, moral and emotional health."

Attorney Benjamin Schatz of National Gay Rights Advocates, which represents John, called withdrawal of the request for testing a victory, but said he had hoped for a judicial precedent which might have established mandatory HIV antibody testing as an unconstitutional invasion of privacy. "We clearly would have won if we had gone before the court because the other side was unable to come up with any medical witnesses saying the testing would prove anything," he asserted.

While Kaufman agreed to with-

drawal of the motion for testing, he refused to agree to a request to bar McGann from renewing the motion at any later time in the court proceedings. American Civil Liberties Union attorney Harvey Grossman, who also represents John, had made this request because of the time and expense his team of attorneys had spent on preparing expert witnesses to testify against the testing. But, insisted Kaufman, "Medical knowledge could change 30 seconds from now," making the test a diagnostic tool.

However, McGann said he did not intend to renew the testing motion. "Our position is [that] we will not ask that he [John] undergo testing as to whether he has been exposed to HTLV-III virus, and we will not do so during the course of this case," he said.

Regardless of whether the testing motion is reintroduced, "AIDS is still an issue in the case," commented Schatz. "There is no evidence that John is anything but perfectly healthy, but they will still delve into his personal life, and AIDS hysteria is going to be very much a part of it."

In fact, because Susan Doe continues to argue that her ex-husband could transmit AIDS to their daughters, Dr. William Friedland is expected to testify on the transmissibility of AIDS in families when the case goes back to court. Friedland's research, documented in the February 6, 1986 *New England Journal of Medicine*, discovered no case of AIDS transmission via intimate, non-sexual family contact.

Susan and John Doe were divorced in 1978. John did not contest suspension of his overnight visitation rights in 1983 because he lived in Chicago at the time. The suspension followed the discovery by Susan Doe that John had slept with another man in his bedroom when their daughters stayed at his house overnight.

When he sought the restoration of overnight privileges in November of 1985, Judge Richard

Jorzak ordered him to take an antibody test. Judge Kaufman ruled Jorzak's order was based on insufficient evidence and ordered a new hearing on the issue.

Two other judges had refused to hear the case, the first citing an overcrowded court schedule and the second a bias against gay people.

Frustrated by the slow court proceedings, John has requested that his attorney negotiate with Susan Doe to allow him visitation rights with his daughters over the "Thanksgiving" holiday at the home of his parents in New York.

— filed from Boston

LaRouche, English-only items to draw right-wing vote Davis Voters Reconsider Rights Bill on Nov. 4

By Jeffrey Ruda

DAVIS, CA — Voters here will decide November 4 whether to retain civil rights protections for lesbians and gay men. Measure D, an initiative on the ballot, would remove "sexual orientation" from the comprehensive civil rights ordinance passed by the City Council here in February.

The chances for passage of Measure D are difficult to calculate. Dominated by its University of California (UC) campus, Davis has a reputation as liberal. However, this city of 40,000 in the California Central Valley also has a substantial conservative electorate and the November ballot contains statewide items likely to draw heavy right-wing turnout.

These measures include Proposition 64, Lyndon LaRouche's AIDS quarantine initiative, and Proposition 63, an initiative to make English the official language of the state (see article this page for more on 64 and 63). Also included

is a measure to confirm State Supreme Court Chief Justice Rose Bird, a target of conservatives for years. Bird has been blasted in particular for her opposition to the death penalty; during her tenure as Chief Justice, the court has not allowed any executions to take place, despite a law that would allow such sentencing.

The results in Davis are also expected to have a major impact on civil rights law in nearby Sacramento. Groups in that city are threatening a similar ballot measure to eliminate the lesbian/gay anti-discrimination measure enacted by the City Council there.

Measure D's sponsors are a group called The First Amendment Coalition (FAC). FAC is officially non-sectarian, but maintains close ties with fundamentalist groups in Davis. Gerrit Buddingh, chairperson of FAC, is the assistant pastor of the Davis Evangelical Church.

The group's tactics have often been duplicitous, ranging from attempts to confuse petition signers to increasing unfounded panic about transmission of AIDS. FAC's earlier attempt to put its initiative before the voters was disqualified because the petitions did not meet state requirements for inclusion of identifying information on each sheet of signatures. While their second petition drive qualified with 4,500 signatures, there have been a number of complaints that FAC's petitioners misrepresented their stance on lesbian/gay rights to signers.

FAC also argues that homosexuality is "self-defeating," while simultaneously asserting that gay people are too well-educated, wealthy and professionally successful to need protection from discrimination.

The group's involvement in anti-lesbian/gay politics appears to go back as far as 1980. At that

Continued on page 10



News Notes

'slick butch lawyeress' wins 20k in defamation suit

LOS ANGELES — Feminist attorney Gloria Allred has won \$20,000 and a public apology from former state Senator John Schmitz, who called her a "slick butch lawyeress" in a 1981 press release, according to the *News*.

Allred, who has won a number of lesbian/gay-related cases, filed suit against Schmitz after he released a press statement attacking her for presenting him a chastity belt during hearings he chaired on abortion.

The 1981 release, headlined "Senator Schmitz and his Committee Survive Attack of the Bulldykes," called Allred and other abortion rights supporters "imported lesbians from anti-male and pro-abortion queer groups in San Francisco and other centers of decadence." The anti-abortion former legislator also said his hearings had been "filled with a sea of hard, Jewish and (arguably) female faces."

Public outrage over the release eventually resulted in a 3-0 vote by the Senate Rules Committee to strip Schmitz of his chairmanship of the Constitutional Amendments Committee. He was also removed from his position as vice-chairperson of the Industrial Relations Committee and as a member of the State Commission on the Status of Women.

Schmitz is a member of the John Birch Society National Council, a U.S. Marine Corps Reserve Colonel, and was a 1972 presidential nominee of the American Independent Party.

Allred said she intends to divide her settlement of \$20,000 among groups "maligned in the press release." The money will go to the National Council of Jewish Women, the Gay and Lesbian Community Services Center, the California Abortion Rights Action League, the National Council of Churches and the Women's Equal Rights Legal Defense and Education Fund.

— Lyn Rossano

celebrating lesbians and gay men of color

NEW YORK — The Lesbian and Gay Community Center of Hunter College will present a week of performances, film, readings, music, and political discussion in celebration of gay men and lesbians of color. The festival takes place from Monday, October 6 through Friday, October 10 at Hunter College, 68th St. and Lexington Ave, West Building, Lecture Hall 714. Each of the following events begins at 7 p.m. and costs \$5, \$4 with student ID.

Oct. 6 — Gwendolyn Rogers speaks on "Racism in the Gay and Lesbian Community," Craig Harris speaks on "AIDS in the Black and Hispanic Communities," and Marie DeVieux performs music.

Oct. 7 — Deborah M. Aguayo Delgado, Jewelle Gomez, Cary Alan Johnson and Assotto Saint read prose and poetry.

Oct. 8 — Greta Schiller presents her film *Before Stonewall*, followed by a presentation by Mabel Hampton.

Oct. 9 — Audre Lorde and Joyce Hunter lead an open mike forum on "Homosexuality and the Family."

Oct. 10 — Essex Hemphill, Melvin Dixon, Joseph Beam, Daniel Garrett and Donald Woods read poetry and prose with Wayson Jones accompanying Essex Hemphill on keyboards. Following the reading, a closing night reception and book party celebrates the publication of *In the Life: A Black Gay Anthology*, edited by Joseph Beam.

For more information, call Carlos Segura at (212) 772-4829 (days) or (212) 568-9549 (evenings.)

— Stephanie Poggi

women to protest judges' ridicule of battered women

SOMERVILLE, MA — A picket and vigil are being called for October 7, to protest harassment of battered women by two judges here. The protest was sparked by the murder of a battered woman last month who had been ridiculed in District court by Judge Paul P. Heffernan. Heffernan had told the woman, Pamela Nigro Dunn, who was seeking a protection order against her husband, that the court "has a lot more serious matters to contend with."

The ad hoc committee organizing the protest is also targetting the presiding judge of Somerville District Court, Henry A. Tampone. Both Tampone and Heffernan have been criticized for their contempt for women seeking legal protection from boyfriends or husbands. The committee is also attempting to spotlight the indifference to battered women that often characterizes the court system as a whole.

The demonstration will take place from 3-7 p.m., in front of the Somerville Court House at 175 Fells Way, across from the Assembly Square Mall.

— Stephanie Poggi

latina lesbiana retreat

BIG BEAR, CA — A Latina Lesbiana Cultural Retreat will take place at Camp Radford in this southern California mountain resort during the weekend of October 23, 24 and 25, 1986. The event is sponsored by the Lesbianas Unidas Committee of Gay and Lesbian Latinos Unidos.

Weekend events include rap sessions, workshops, and cultural presentations. Organizers hope the retreat will re-affirm and build bonds between Latina lesbians.

Registration costs \$50 (which includes food and lodging) and participation is limited to the first 60 registrants. Childcare is available at \$20 per child. The weekend is chemical-free.

For more information or to register, call (213) 438-9196 or (213) 391-5790.

— Stephanie Poggi

states reject discrimination based on fear of aids

SAN FRANCISCO — A study by the National Gay Rights Advocates (NGRA) shows that most states will prosecute complaints of AIDS-related discrimination under laws which forbid discrimination on the basis of physical handicap.

Thirty-four states have indicated that they are willing to accept AIDS-related discrimination complaints or have declared such discrimination to be improper. Although the U.S. Department of Justice issued an opinion stating that federal handicap law permits discrimination based on the fear of transmission of AIDS (See *GCN*, Vol. 13, No. 49), not one of the states surveyed indicated that it has adopted this interpretation.

"The Justice Department's strained interpretation of handicap discrimination law has been clearly and overwhelmingly rejected," said Benjamin Schatz, director of NGRA's AIDS Civil Rights Project. "It is heartening to see that most state agencies are unwilling to allow prejudice and fear to interfere with their obligation to enforce the law."

— Lyn Rossano

faggot cats & queer cures

JACKSON, MS — According to the *Advocate*, an animal rights group has criticized the University of Mississippi Medical Center for experiments that reportedly involved shocking cats into homosexuality.

The Human/Animal Liberation Front of New York City accused the university of electrically shocking eight male cats in the early 1980s in an effort to find a "cure" for homosexuality in men.

Medical center officials countered that the discontinued research was actually a "brain study of reflexive and automatic sexual behavior" aimed at understanding "hypersexuality," an involuntary state that can afflict those with strokes, tumors, brain viruses, brain injuries and aneurysms.

A male cat was considered by researcher to be "hypersexed" when it displayed sexual behavior toward another male cat; castrated cats were found to be more quickly induced into "hypersexuality" by the shocks.

— Lyn Rossano

jewish council condemns larouche initiative

SAN FRANCISCO — According to the Northern California *Jewish Bulletin*, the city's Jewish Community Relations Council has voted unanimously to oppose Proposition 64, the initiative on California's November 4 ballot that seeks the quarantine of people with AIDS and others who could be "carriers." (See article on the campaign against the initiative, this issue, page 1.)

According to chairwoman Tannette Goldberg, the Council is opposed to Proposition 64 for two main reasons: the initiative's sponsors — followers of Lyndon LaRouche — are anti-Semitic, and the measure could seriously damage civil rights in the state.

"Lyndon LaRouche and his associates are anti-democratic, anti-Jewish, anti-minority, anti-gay, and would destroy everything that this country has stood for," said Goldberg. In addition, she continued, "We believe their approach trivializes the important fight against AIDS."

...

In a letter all Jewish organizations and congregations in the East Bay of California, Noah Wasserman, a gay man who chairs the Jewish focus committee of the East Bay's Campaign against the LaRouche Measure, writes: "He [LaRouche] is the same man who scorns the Holocaust as 'mythical' and... has called for the elimination of Jewish influence in business, government and labor — and a Special Prosecutor's Office to try Jews for treason!" Wasserman also notes in his letter LaRouche's ties to the Ku Klux Klan.

— Lyn Rossano

celebrate foster care suit victory

BOSTON — The Gay and Lesbian Defense Committee (GLDC) is sponsoring a demonstration on October 14 to celebrate the recent Superior Court decision in the foster care suit. On September 11, Judge Thomas Morse upheld the suit against the anti-gay foster care policy established by the Department of Social Services (DSS) under Governor Michael Dukakis. (See *GCN*, Vol. 14, No. 10) Morse not only ruled to allow the suit to continue, but also criticized the DSS policy which discriminates against lesbians, gay men, single parents, and women who work outside the home.

The demonstration will also be the kick-off to a campaign urging voters to write in "Foster Equality" on their November ballots — in place of voting for incumbent Governor Dukakis. GLDC members say that while Dukakis will most probably be a shoe-in for governor, the write-in campaign will send a message to the State House.

Writing in "Foster Equality" does not invalidate other votes on your ballot. The GLDC also urges people to vote "no" or Question #1, an item on the November ballot that seeks to amend the state Constitution to allow the Massachusetts Legislature to regulate and possibly eventually prohibit abortion. Should the measure pass, the first likely result would be the cut-off of state Medicaid for abortion.

The GLDC demonstration will take place in front of the State House from 5-6:30 p.m.

— Stephanie Poggi

black transvestite shot

BOSTON — A Black transvestite was fatally shot near the South Station subway stop here on September 16.

Police have no suspects or witnesses in the death of Anthony Carter, a 36-year-old street person. According to the Boston *Globe*, Boston Police Sergeant James Curran believes Carter was behind some bushes near Summer Street when he was shot. Carter's body was found on the sidewalk at 170 Summer Street. His sneakers were found in some bushes nearby.

No one has come forward to arrange for the burial of Carter whose body is being held in the city morgue.

— Kim Westheimer

aids walk l.a.



Kathleen L. Kuhlmann

LOS ANGELES — Approximately 6,500 people turn out for the September 14 L.A. AIDS Walk '86, sponsored by AIDS Project LA. Those who took part in the 10 kilometer trek have gathered pledges of \$1,000,000 to fight AIDS. Proceeds from the walk will be used by AIDS Project LA for its ongoing services, including public education, lobbying, and direct care for people with AIDS.

— Kathleen Kuhlmann

'creative' is not the word

DALLAS — *Another Voice* reports that a person with AIDS' (PWA) who pleaded guilty to his third charge of drunk driving has been sentenced to electronically-monitored house arrest.

The PWA's attorney had requested that state District Judge Jack Hampton consider the house arrest instead of a prison term due to the defendant's diagnosis of AIDS sixteen months ago.

Bill Nelson, president of the Dallas Gay Alliance, praised Hampton's sentencing decision. "Just because a man has AIDS doesn't mean he shouldn't be responsible for his actions. He should have to pay for his crime. But I think the judge picked a very creative and effective way of dealing with it," said Nelson.

Under the terms of the sentence, the PWA, who is an unemployed chef, will be monitored with an electronic tracking device attached to his ankle. The device emits a signal which his specially equipped telephone transmits to a computer which lets officials know whenever he is more than 150 feet from his telephone.

— Lyn Rossano

Guidelines for AZT distribution released

Azidothymidine Examined: the ABCs of AZT

By Eva-Lynne Greene

When asked whether he would be willing to take an experimental drug that might not help, but could possibly harm him, one New York City person with AIDS (PWA) responded, "Considering the alternative, I'm 100 percent sure I'd take any experimental drug that is available." He may be typical of many PWAs who feel they have little hope for a cure.

For months PWAs and their lovers, friends and families have been telephoning Burroughs-Wellcome, a North Carolina drug company, to try to obtain AZT, or azidothymidine, an anti-viral drug the company has been testing. Some have even tried to purchase a place in the drug trials and bribed employees. The drug company kept AZT locked away as it was a narcotic.

But as of September 22, following announcements regarding the drug's success in extending the lives of some PWAs, AZT will be available to up to 7,000 PWAs. Under guidelines developed by Burroughs-Wellcome and federal health officials, PWAs who have recovered from one or more cases of pneumocystis carinii pneumonia (PCP), a lung infection that

kills more people with AIDS than any other AIDS-related disease, may receive AZT. Prospective AZT recipients must not be receiving other experimental drugs and must have sufficient blood cell counts and adequate liver and kidney function. Pregnant women with AIDS and children under 12 will be excluded.

According to federal officials, the decision to release the drug was based on a seven-month study which concluded that AZT prolonged life for PWAs who had PCP. In the study of 282 PWAs, approximately half were given AZT while the others were given a placebo. Sixteen of the PWAs taking the placebo died, while one of the participants taking AZT died.

Not only did AZT apparently prolong the lives of the PWAs, but also, at least over the short term, AZT seemed to decrease the number of serious medical complications. Moreover, PWAs who received the drug reported an improved sense of well-being.

Spokespeople for Burroughs-Wellcome state that the company will be able to fill the expected demand for AZT. A toll-free AZT hotline (1-800-843-9388) has been

set up for PWAs and physicians. According to the hotline, requests for AZT may be filled in as little time as two weeks. For the time being, the drug will be free.

Additional trials will be done to see if AZT is effective with AIDS-related complex (ARC). However, Wellcome is cautious about giving AZT to people who have antibodies to the virus, but have no symptoms of the disease because of the drug's possible toxicity. Side effects in the trials included headaches and a suppression of both red and white blood cell counts. The symptoms were not severe enough to stop treatment except in one case, and that PWA had been taking another drug.

One of the key advantages of AZT is that it can penetrate into the brain and the spinal cord. Most drugs are not able to cross the blood-brain barrier, a special membrane that protects the brain from harmful substances. AZT's ability to cross the barrier is particularly exciting because a substantial percentage of PWAs have neurological disorders ranging from mild confusion to dementia. Researchers at the University of Miami say that AZT appears to

alleviate some of the neurological disorders of PWAs, but added that it is too early to make any broad conclusions.

It is difficult to pin down exactly how AZT works, but it is known that the drug stops the HIV virus from duplicating inside the host cells, the body's cells which are attacked by the virus. This allows the immune system to partially recuperate, at least for a while.

Although AZT is not considered an AIDS cure, it is viewed as a heartening development in AIDS research. The difficulty of finding drugs to counteract AIDS lies in the HIV virus' ability to adapt to its environment. Although the virus may be a fraction of the size of its host, it protects itself by blending in and evading the host's immune system.

AZT had its beginnings in 1964 when Jerome Horowitz, a chemist at the Michigan Cancer Foundation, synthesized it as an anticancer drug. It failed to prevent tumors and was shelved until late 1984 when researchers found that the HIV virus depended on an enzyme, called reverse-transcriptase, to reproduce. They thought that certain properties of the AZT

compound might stop the enzyme. By February of 1985, using small samples of HIV-infected human cells, researchers showed that although AZT did not kill the virus, it stopped it from multiplying. Testing on humans had begun by July of last year.

Correction

A line from last week's article entitled "The Black Community Organizes to Fight AIDS" was deleted due to an error. The missing line explained that the activist Gil Gerald was speaking at a conference on AIDS in the Black Community, held July 18 in Washington, D.C.

The enlarged quotation on the right hand side of the same article stated that 60 percent of the Black women in New York with AIDS contracted the illness through IV drug-related means. The quotation should have noted equivalent figures for white and Latina women, as was noted in the article.

How California Intends to Stop LaRouche

Continued from page 1

quently, a major turnout of Northern California "No" voters is necessary to offset the conservative response expected from the south. To secure the votes of sympathetic citizens, volunteers are registering voters and urging people to vote-by-mail before November 4. This strategy guarantees "No" votes and prevents last-minute wavering in the event of an eleventh-hour media

bevy of street fairs offer opportunities for heavy NO ON 64 visibility in key communities around town.

Campaign organizers Alexis Gonzales and Paul Boneberg conduct the trainings. They encourage volunteers to be clear, personable and non-partisan, and focus on the multi-faceted reasons for opposing the LaRouche AIDS initiative. By stressing the NO ON 64

right attacks on minority people. As lesbians and gays working on non-intervention issues, we're concerned with broadening perspectives and using coalition politics to show that the struggles of oppressed people are connected."

Stand Together distributes literature and posters, engages in street theater, and focuses on coalition building particularly with

forts. Burnett, who also co-chairs the AIDS Task Force of Black and White Men Together (BWMT), works with the people of color committee, formerly called the minority outreach committee of SF CAN. "At first I didn't want anything to do with CAN because I felt it was the same group that always runs things and doesn't do anything for people of color," he said. "I think their minority outreach committee was an afterthought. Frankly, it just hadn't dawned on them earlier."

Burnett explained that he and several others met with SF CAN and after an initial impasse, agreed to set up the people of color committee. He feels that SF CAN is now fully receptive. Two NO ON 64 brochures have been produced in Spanish, and literature will soon be out in Chinese and Tagalog, the language of the Filipino people. The BWMT AIDS Task Force is currently producing a flyer intended for distribution in the Black community.

Representatives from most Black churches have spoken out against Proposition 64, as have many Latino leaders. Both Stand Together and California CAN forces are intensifying outreach to rural communities and medium-sized towns throughout the state.

lay of dollars anticipated if 64 passes may threaten existing programs for AIDS research and support services. Medical spokespersons continue to assert that AIDS is not casually contagious, rendering the LaRouche position completely false. And the reputation of Lyndon LaRouche himself as racist, anti-Semitic and a cult extremist may dissuade voters.

"LaRouche represents a threat to the political establishment of this country," says Payne of SF CAN. "It makes sense for various politicians to come out against Proposition 64. There are very different perspectives on why people are opposed, though most understand that the civil rights of everyone are under attack."

"But while many people are participating in the opposition campaign, the backbone of the volunteer core has been lesbians and gays."

Californians opposed to Proposition 64 urge concerned people nationwide to contribute energy and/or money to stopping the LaRouche AIDS measure. Were the initiative to pass in California, opponents believe it would be difficult to thwart the implementation of similar measures in other states. "The community has galvanized around this issue fully

"We haven't seen the level of volunteer support that had been anticipated. It seems as if our community is so embattled already with the tragedy of the AIDS epidemic..."

onslaught by the LaRouche forces.

"We will continue to intensify our outreach attempts," says Payne. "There's no deadline to vote-by-mail as long as the ballot is received by election day, so we have lots of time to push this. We're focused on reaching the persuadables, and making it as easy as possible for them to vote."

This effort operates out of SF CAN headquarters, a bare-boned storefront not far from the Castro. Organizers hustle daily, and weekends remain especially active with frequent sessions to train volunteers in doing outreach on the streets. Rudimentary trappings evoke a rag-tag atmosphere: hand-painted protest signs, folding chairs, cellophane trays of donuts. But behind these modest appearances, a sophisticated media blitz and computerized phone banking strategy bolster the campaign. Statewide, the NO ON 64 effort continues to hit on both the high-tech and the grassroots levels.

A typical orientation session at SF CAN draws about 50 to 60 volunteers. They are mostly white and gay, with occasional exceptions. One recent Sunday was enlivened by a 15-year-old woman who bounded in quipping, "I'm here to represent the Pepsi generation." Armed with ironing boards, literature, donation buckets and voter information, the volunteers set out by foot, car and public transit toward targeted neighborhoods. Workers focus on well-trafficked stretches with shops and restaurants, and the late summer

stance of nearly all medical authorities and the potential squandering of taxpayer dollars, they emphasize that volunteers may appeal to a broad range of persuadable voters. A role-playing demonstration of street tactics caps off the instruction in community outreach.

"At SF CAN, we're pretty much on target in terms of our campaign goals, both literature distribution and fundraising," says Payne. "But frankly, one surprise has been that we haven't seen the level of volunteer support that had been anticipated. It seems as if our community is so embattled already with the tragedy of the AIDS epidemic that many, many hundreds if not thousands of people are already volunteering, and are already committed to the various AIDS support organizations."

The volunteers doing community education and outreach with the Stand Together Coalition Against the English-Only and AIDS Quarantine Initiatives take a decidedly more aggressive political stance than SF CAN. This joint campaign, sparked by San Francisco's Lesbians and Gays Against Intervention (LAGAI), asserts that both propositions represent a right-wing attack against different communities, especially people of color, lesbians and gay men. Stand Together unites a broad spectrum of activists working to connect leftist concerns with the lesbian and gay movement.

Explains participant Cheryl Sena, "Both Propositions 63 and 64 came to our attention as out-

people of color. Member Larry Burnett explained that the Stand Together flyer clearly outlines the bigotry embodied in the English-Only and AIDS Quarantine initiatives, and will encourage voters who feel strongly about one proposition to oppose the other as well. "Stand Together has met with a lot of enthusiasm," says Burnett. "It's a wonderful group that understands the need for outreach and coalition-building."

Member Jim Denison stated, "One of the things that I like

Proposition 63 would have nationwide precedent-setting influence, encouraging hostility toward new immigrants, Latino and Asian communities, and all people for whom English is not a first language.

about Stand Together is that it does represent, or at least has the potential, for revival of a more left element within the gay/lesbian community. Many of us also work with LAGAI and the Parade Liberation Contingent. Our slogan reads 'From Stonewall to Soweto to San Salvador: Freedoms that We're Fighting For.' We want to raise other issues in addition to gay pride.

"In terms of fighting Proposition 64, Stand Together wanted to take a more leftist stance than SF CAN. But we're not in competition with them, just using a different approach."

Some members of Stand Together participate in SF CAN ef-

As the election nears, new endorsements continue to emerge against the LaRouche AIDS initiative. For example, the American Red Cross, a group that has never before voiced a political stance on a state ballot initiative, publicly opposes Proposition 64 out of fear that people with AIDS will be forced underground. They also worry about potential jeopardy to the nation's blood supply if the measure is passed.

Ultimately, the diversity of reasons for opposing the LaRouche AIDS initiative should strengthen the NO ON 64 chances. The economic argument against the initiative has wide appeal; the bureaucratic tie-up and huge out-

realizing the dire consequences for the entire country," says Payne. "All of us take the national implications very seriously."

Contributions may be sent to NO ON 64 forces at the following addresses:

Stand Together: The Coalition Against the English-Only and AIDS Quarantine Initiatives
P.O. BOX 8831-62
San Francisco, CA 94188-3162

SF CAN — Stop LaRouche
130 Church Street
San Francisco, CA 94114

Community Voices

GCN BEING EVICTED? (possibly SOON!)

It appears that our building has been sold and the new owners may want to tear it down very soon (like in a month or two!). Please help us search the area for possible spaces available immediately. They should have 2000 sq.ft. or so of floor space, be reasonably near public transportation and not cost more than \$1000 per month.

Please contact the GCN MOVE folks at 426-4469.

indiana: legal help, please!

Dear GCN:

I am asking you for your help in any way you can give it. You see, I am a poor man and I could not hire myself an attorney. So the court gave me one of their public defender's attorney. Anyway he just kept telling me that everything was going to be alright.

Because all I really did was solicit two boys. Well that is a misdemeanor which is one year in jail.

Well when we went to court the judge would not drop the case to a misdemeanor like he said. They found me guilty of attempted child molesting. Just because I am gay and poor you see they can and have gotten away with this. So far that is.

I had an attorney come out and talk to me after I was convicted and he said I would be lucky if I got out after 6 or 7 years if I didn't get a real attorney.

You see all I did was ask two boys if they wanted their dick sucked. I did not touch or try too. You see there was this cop who sent the one boy to me and told him to talk to me. The cop told the boy that I was drunk and not to talk about sex just see what I would say.

Well that there is still entrapment to me, huh. Anyway they say I am the first man in the US who has been convicted of this charge like this. It will hurt all the gays in the US, and that was in the newspapers.

To give a man 23 years just for asking for sex is just not right. If I don't win an appeal of this they'll be putting a lot of people in jails all over the US, and charging them with a felony (and that is a long way from a soliciting charge!).

You see, I don't know the right people to talk to about this case. And I need all the help I can get. If I had had money for a good lawyer I would never have done time for this. But in these little towns they have the newspaper on their side against the gays too.

If you know someone in the gay rights movement, I am sure they will want to talk to me about this case. So please do what you can.

Thank you,
Lawrence E. Ward
862144
PO Box 41
Michigan City, IN 46360
PS. I would also like a penpal, if you can help please do.

minor grievance

Dear GCN:

I have often had the impulse to write in appreciation for your coverage on a certain issue, or to just thank you for being there. Unfortunately, I have been moved to write instead by a grievance which is minor in contrast to all that I value about GCN, but which is too important to let pass.

I am sorry that you did not include coverage of the Women's World (Liberty) Series that was also organized by NAGLA (National Association of Gay Amateur Athletics) and held in New Haven during the same week as the Men's Liberty Series. In the past, the women's series have been held at the same time and place as the men's — perhaps the fact that this year they were held in different locations is why the women's event was overlooked in your report. However, having attended the series this year and experiencing for the first time in my 25 years' involvement with organized softball the exhilaration of women athletes selfconsciously being who they are both on the field and off, it was disheartening to find this event passed over by the one paper where lesbian athletes might look for long-deprived validation.

The straight press omits coverage of women's sports most obviously because of sexism, and perhaps less obviously because of homophobia. In this case, I believe we can rule out homophobia...
Lynn Smitley
Williamsville, VT

gay prisoner wins suit

Dear GCN:

During my incarceration I have witnessed many merciless assaults, rapes and stabbings of my fellow sisters/brothers who were unable to physically defend themselves. I have seen many of them complain to the prison officials and to the courts throughout the judicial system without response.

Our first mistake is to take this abuse lightly, because being physically attacked can cause serious and permanent damage. Our second mistake, as prisoners, is that we depend on others to fight our cause for us, and make important decisions for us that affect our lives.

We are doing hard time and it's not that others don't feel sympathy (sometimes) when these attacks occur, but they can't feel the desperate pressure of what goes on inside these joints. And they aren't always right when they advise, cynically, that "you can't win these cases in court because you're gay."

There comes a time in your life when you have to stand up for what you feel is right. So if you have proof that you have been abused, and have requested protection because your life was threatened, and the prison administration shows "deliberate indifference" to your complaint, file on everybody involved: the persons who assaulted you, the state officials to whom you presented your complaint, and the penal administration.

Here are a few recommended points that proved helpful in my fight for my rights in the civil courts. (1) If possible get yourself a copy of the *Prisoners' Self-Help Litigation Manual*, available to prisoners for \$14 from Oceana Press, 75 Main St., Dobbs Ferry, NY 10522. If you can't afford it, send Mike at GCN a request for a copy of the Table of Contents, and then let him know what section from it you need copied. (2) Many of us have legitimate complaints but can't afford an attorney. Well, in order to obtain one from the civil courts you can: (a) file civil rights complaint form 42 USC 1983; (b) also file an *in forma pauperis* form, meaning you're too poor to pay; and (c) file (at the same time, within 10 days!) a request for the US District Court to appoint you a federal attorney.

All the forms you need are available for FREE from any federal courthouse in your area.

The ACLU told me no gay has ever won a civil case while serving time in prison. If that was true, it isn't now because I did win. I'm including a copy of the court's decision for interested people.

I want to take this time to thank Mike and the staff at GCN for the encouragement and support that you are spreading throughout the prison system (and the free world). Many of us did not know how to find our rainbow's end, but now just knowing that you are there helps many of us to look at ourselves and see life in a new light.

Stay strong and sweet,
Henry Louis White
HWRC 38058
Box 1568
Hutchinson, KS 67504

[Summary of 'Memorandum and Order' in *Henry White, plaintiff v. Dale Ogran et al, defendants*; filed March 13, 1986, USDC, Kansas.

The defendants (guards) were shown to have been "deliberately negligent" in their duty to keep prisoners safe from physical assault. Recent Supreme Court decisions have made negligence in performing prison duties (e.g. assuring safety for prisoners, especially gay prisoners) "constitutional," unless the prisoner can show that the negligence was "deliberate."

In the present decision, the guards were so clumsy in their cover-up lies about their negligence (which led to the plaintiff being raped), that the judge may have been more offended by their treating him as stupid than he was by the rape. In any case, their negligence was obviously intentional.

Generally, of course, it is impossible to show that negligence is deliberate, but the Supreme Court would rather err in the direction of prisoners being abused (clearly, a common fact) than have to deal with so many law suits from them against the prison system.

One wonders what other government officials will be obtaining this sort of "immunity" for their negligence as long as "proof" is not available that it was "deliberate." Cops? Generals?]

the right to live

Dear GCN:

There is no force other than death powerful enough to stop gay men and women from having personal affairs. If such a state or states should pass a sodomy law and expect to enforce it, my advice to that state would be 'build more prisons'.

Even then it don't stop there. There are thousands of gay men and women behind bars. Some knew we were gay before going in, some have come out inside. I do not, nor ever will, agree with other lifestyles trying to change me.

What ever happened to: "America, the land of the free?"

Gary Bolton
Box 2-43633
Lansing, KS 66043

proud of my wife

Dear GCN:

I'm a 21 year-old Black female prisoner in maximum security because of my homosexuality. I'm in love with a white female named Julie, and me and Julie were placed in the same work assignment. But the Supervisor refused Julie because of our relationship with each other. So the supervisor set me up and told the high officials that I hit my wife. Julie told them I didn't and the other couples told them I didn't but I was locked up and placed in max anyways.

They harass homosexuals bad here. We're treated very rudely and receive very few rights. I'm proud to be gay and I'm proud of my wife Julie. These people don't especially like a Black and white couple. I don't look at color. When I look at my wife I see the one I love and beauty and a human being, not color. Why can't all people do this?

I would yell to the world I love her. There's many couples here like me and Julie and we badly need help from other gays. If you have any kind of suggestions or know of any organizations we can contact, please write.

Karen Morton
18605-R
1479 Collins Ave.
Marysville, OH 43040

just accolades

Dear GCN:

There has emerged over the last several decades a working political agenda for the lesbian and gay movement in the United States and Canada. This agenda is grounded in various beliefs concerning things lesbians and gay men have in common and things they might do in the political sphere, grounded as well in a fairly broad sense of what is political, extending that term to cover the cultural and spiritual arenas as well as political matters in the more commonly understood sense. This agenda is a *working* agenda: sometimes it works well, sometimes it doesn't work at all. In many ways, GCN is, every week, a monument to the efficiency of the agenda (as is the *Body Politic*, every month). Even the most casual reader of GCN will have noticed in the last few months serious questions being raised about various aspects of the agenda. Such critical inquiry is a staple of GCN: sometimes there is more of it, as recently; sometimes there is less; but the important questions are regularly raised in GCN's pages.

Given this openness in GCN, it was with great disappointment that I read the recent review of Wayne Dynes's *Homolexis* by Tim Walton in the August Book Review. I pass over without comment the anti-intellectualism of the review; GCN has in the book review supplements made wonderful efforts to review a wide variety of books, scholarly as well as popular, and Walton's evident dislike of a broadened cultural inquiry, touching on the civilizations of Asia, Europe, and the Third World, is therefore not likely to be influential. I also pass over without comment Walton's disparaging of Dynes's book as pretentious for its breadth of interest, while disparaging it, too, for not being pretentiously definitive.

What I do want to complain about is the trashing of Dynes for raising the serious issues implicit in the lesbian/gay political agenda. The sentence, "An expose of his errors isn't worth the newsprint," is one I find chilling, since I know, from reading the book and from having read GCN for the past eight years, that the controversial views of Dynes are involved with the very questions that the staff of GCN have consistently found to be "worth the newsprint." Walton is correct in his implicit suggestion that Dynes's views do not correspond to those of most GCN contributors, but since when was unanimity a hallmark of this crew? When Walton refers to Dynes as superannuated for not following an early seventies political line, one wonders who is out of date. Dynes begins to look like the real GCN contributor and Walton the surrogate.

Wayne Dynes's *Homolexis* is the work of a man marked by the developments of the movement since Stonewall as well as the movement before Stonewall; parts of his book I cannot understand because my own development as a gay man is consequent on the history he was part of. I can say that there is no part of the book that is not seriously engaging. For Tim Walton to act as if he has ferreted out the disabilities of one of his betters is as embarrassing to a serious reader as one hopes it will in time be to the author. It would have been better to supply the praise due Dynes as the long-time editor of the lamentably defunct *Gay Books Bulletin* and to hope that his future works appear according to schedule and are greeted with just accolades in GCN.

Sincerely,
Michael Patrick O'Connor
Ann Arbor, MI

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GayCommunityNews

cover graphic by fireworks
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Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

Lesbians and Children: The Community We Create (remarks at the opening of the May 3 conference)

By Cindy Rizzo

As we planned this conference, we became involved in the detailed work of putting together this day — who could we get to speak at a certain workshop, how many flyers to print, and whether or not to make t-shirts (we decided no). In the back of our minds, and often more directly, we knew that there were larger issues we wanted to raise, issues that deal with the global impact about what we as lesbians, who have included children in our lives, are doing, and what are our visions for our community and for the world.

We hope that the information sharing and the networking that takes place today, will lead to future discussions about these larger issues. For surely the fact that lesbians are having and raising children in increasing numbers is a political phenomenon. Some fear that our growing involvement with kids will somehow depoliticize us and that the choice to raise a child is a “personal solution” that is being made in the larger context of the rightward shift in this country. Others feel that raising children can’t help *but* politicize us, as many of us must begin to deal with issues of childcare, education, child safety, and the economics of either single motherhood or coparenting arrangements that have little or no legal recognition.

There are a variety of ways that we have and are including children in our lives: as mother, aunt, grandmother, big sister, teacher and friend. Each of these families and new arrangements are political since as outsiders in this society, we must continually assert the fact that *we are here* and we will follow our feelings and visions holding onto what we need and throwing out the rest. As we teach children, we are changing the world, passing on our feminist, antiracist, class conscious, and antiwar values. And as we have seen from the frightening world events taking place these last few weeks, our common sense and caring approach is desperately needed. Finally, we can point to the fact that our day to day lives and struggles are political. We do not have and raise children in a vacuum. We must deal with a world that pays us less, thinks of us as “other” (especially if we are not white or middle class), and often despises our very existence. This is our reality as lesbians generally, and especially as lesbians with children.

We need a place for those of us with kids and those of us now choosing to have children to be able to bond together on issues of common interest and begin as well to understand our great diversity. We also need a place for women who choose not to include children in their lives to dialogue with those of us who do. Can we bridge the fear and mistrust and exist as one community? Can we pause long enough to listen to one another’s stories?

Some of us have experienced the pain felt by lesbian mothers who came out before and since Stonewall when our community did not open up to include them and their children. It is time to turn that situation around and to open our community to mothers and to children. In fact, it is embarrassingly long overdue. What new institutions can we create to nurture children of lesbians? What community rituals can we create to pass on feminist values? What kind of impact can we make on the next generation in order to build on the work we have done and to make the world a safer and more compassionate place? These are the questions we are beginning to ask. The answers are as rich and diverse as our varied backgrounds and experiences.

No matter when we came out and when we had our children, we are all pioneers. It is an exciting time, because, like our young children, many of us are taking our first steps into all sorts of new places, having to struggle about every part of the process. There are few if any lesbian herstory books we can turn to and only a handful of resources that are available. We ourselves are the only resources we have. And, so, we will keep talking at conferences, in support groups, in schools and day care centers. Our lesbian identity is our strength and our community is a lifeline. Together, with our children, we can make profound changes.

The Lesbians and Children conference last May was organized by the Lesbians Choosing Children Network. The Network will hold a meeting on October 9th, 7:30 p.m. at the Cambridge Women’s Center, 46 Pleasant St. The discussion topic will be “The Politics of Lesbians Raising Children in the ‘80s.” Childcare will be provided. The Network is also the recipient of a 1986 community recognition award from the Boston Lesbian & Gay Political Alliance. For more information call 354-8807.

“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in “Speaking Out.” The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

take the time to care

Dear GCN:

I am writing to thank you for your Prisoners seeking friends ads and to thank Mike for the work his crew has and is doing for people in prison. I am currently writing to 10 or so prisoners. I have found care, understanding, and even love from them. Not one has tried to use me in any way. They have helped and supported me as much as I have helped and supported them. This means a lot to me. I am a transsexual and understanding is hard to come by; I really appreciate the openness, understanding, and acceptance these people have given me. It has made my life much richer.

I would like to encourage all your readers to write to these PEOPLE for they are fellow humans in a bad and trying situation. I speak from personal knowledge: 10 years ago I did some time in prison in Washington state and I know how much having a friend, someone who cares on the outside, helps. Believe me, our gay brothers and sisters, TV’s and TS’s in prison have a much more difficult time than other prisoners. They have to put up with hate and discrimination not only from the guards but also from fellow prisoners, who often abuse them without fear of official action because of the guards’ hate for them. Openly gay people and TS’s are especially hated by the guards because in spite of being locked up, they are in their own way still partially free. This causes a lot of hate from officials, because they haven’t totally controlled the person’s life; this threatens that power (or their personal need for power over others). I have seen Gays and transsexuals denied parole for no reason. I have seen guards place gays and transsexuals in jobs in the prison where they would likely either get raped or have to fight. Then if they fought add extra time to their sentences. These people need your support. At times just receiving letters helps them get fair treatment, because then the officials realize that there is someone out there who cares about the person and who will likely raise hell if they are mistreated. This is especially important to gay/lesbian and transsexual prisoners because chances are there is no one else who cares.

I go through over 100 stamps a month writing my incarcerated friends and I feel it is the best spent of my income. Please let’s get involved and show our brothers and sisters we care; they need us, and it IS a good feeling to help someone and bring cheer to an otherwise bleak existence. Please take the time to care.

I will gladly write to prisoners or anyone interested in prisoners. Or anyone wanting information on transsexuality and its related problems. My address is Donna May James, 1061 N. Hwy. 96 #6, Moscow, ID 83843. Warmest Regards, Donna May James Moscow, ID

then where are we safe?

Dear GCN:

The patriots who created American democracy were enlightened, learned individuals for whom language had both meaning and power. It was no accident, therefore, that they chose to articulate in the Declaration of Independence the inalienable rights on which our nation is founded: life, liberty, and the pursuit of happiness. The Constitution, in which that philosophy is given its precise meanings in law, was intended to secure the rights of the individual against the encroachments of government as well as the rights of the minority against the tyranny of the majority. It was a tragic irony on “liberty weekend” that the highest court in our land has now turned the Constitution on its head and made a mockery of the Declaration of Independence.

It is now pointless to remind the five members of the court majority that the American Psychiatric Association admitted a decade ago that homosexuality is not a disease, or that (with the notable exception of the Roman Catholic Church) most mainline religions today recognize sexual preference as a condition of being, not an occasion of sin. As Dr. John Boswell of Yale University has substantiated in his study of Christianity, homosexuality, and social tolerance, the persecution of gay men and women throughout modern history has been based on misinterpretations of Biblical texts, politics, or both. Ignoring these facts, the Supreme Court has declared by a single vote that the private sexual practice of consenting adults of the same sex is not protected by law.

Despite the facade of sloganism — “It’s morning in America!”, “The pride is back!”, “You ain’t seen nothin’ yet!”, etc., etc. — we live in confused and frightening times. The sense of security many people seek in “traditional” values is at variance with the means some would employ for achieving that security. Zealots of the religious and political right should remember that when the liberty of one group is abridged, the liberties of all are open to attack. Only by protecting diversity, even in that most private realm of sexual practice, can the majority hope to remain free as well.

This ruling is one of the most dangerous threats to individual liberty in the history of our republic. If citizens are not free from the prying eyes of government in our own bedrooms, where are we safe? And lest anyone miss the significance of the court’s ruling, it was precisely in this way that the judges of Nazi Germany began systematically turning Jews into non-persons. Unless we wish to see history repeat itself, the only appropriate response is political activism. We must elect a President and U.S. Senate that will appoint Supreme Court justices to reverse this abominable ruling. Sincerely, Michael Calmes Boston, MA

that day with the cops in san quentin

Dear GCN:

I just got a letter from a friend of mine telling me that my ad [prisoner penpal] was in GCN. He got shocked because he thought that I was straight, so he is asking me if I am for real *gay*. Mike, I really want to tell you that it took me time to come out of the closet, but finally I did it and I am proud of what I am. Believe me I want to cry out to the whole world that I feel good now.

Before I was all confused, but that day with the cops in San Quentin that I told them from my heart I am gay, so what! and then I realized after that I wasn’t so confused anymore, that I accept

what I am. Well, Mike, now it is going to be the hard part with my family. I am writing them and letting them know too, so wish me luck.

Well, my friend, this ARC thing they say I have, somehow I don’t sweat it as much as I did when I was more confused, so thank you for the advice.

Sincerely,
A prisoner

[Pris. Proj. Note: signed anonymously because it’s one thing to be known as gay, and another to be accused of being a person with ARC]

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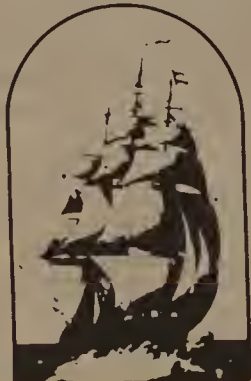
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Coming Out... Like a Novel Unfolding

By K. W.

I am writing not only for myself, but for all the hundreds of women I have heard tell their "coming out" stories over the last two-and-a-half years. I run a coming out rap for women sponsored by Boston Daughters of Bilitis (D.O.B.). This group is informal and includes whoever shows up. Over the past few years, I have heard of some very painful experiences dealing with the issue of accepting a women-loving identity. I have also heard stories that were inspiring for everyone who was there.

The primary tasks remain the same. First of all is trying to tell yourself that you are a lesbian. For myself, it was clear to my close friends I was, but it took some years for me to have the same realization. Since then the cliché "To thine own self be true" has meant more to me. Such a simple phrase can encapsulate a wealth of feelings.

Many women have great difficulty with this first task. Women may deny that they are lesbians and state that their first lesbian experience was only a one-time event. When they fall in love with a woman again, they are bewildered. Part of the difficulty of accepting

the new identity is in the vocabulary one has to use. "Lesbianism" or "lesbian" are words conceived by a heterosexual world to deny and condemn our lifestyle. If we could choose our own words for coming out, such as "wiminism," women would be able to accept their new sexual identity.

athletic abilities in college because of being called "queer." In high school I had been voted most likely to become a gym teacher. We "know" about those gym teachers.

Now the second task, after we have gotten to accepting ourselves more and denying less, is to find

*After we get to
accepting ourselves more, the
second task in coming out is to
find friends, groups or lovers; we
try to find out "what lesbians
do." Now this is the most
interesting and fun part.*

The first task of coming out to yourself may take many months or years. This may depend on one's acceptance of society's view of homosexuality. I grew up in a small town in upstate New York. I didn't know what the word homosexuality meant until I was in college. I was afraid of continuing my

friends, groups or lovers; we try to find out "what lesbians do." Now this is the most interesting and fun part. Many women come to D.O.B. raps for this particular reason. One coming out rap that I had was titled "How to ask for a date" — close to 40 women arrived. Women want to meet other women for companionship and love. These women feel isolated. They are afraid, at times, to tell

Continued on page 10

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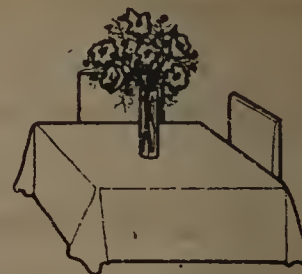
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A Community in Concert

Humor and celebration formed the basis for the combined concert of Bright Morning Star and Tom Wilson Weinberg on September 26 in Somerville, Mass. The crowd of about 500 lesbians, gay men and their friends quickly fell under the spell of the performers, laughing along with Weinberg's "Safe Sex Slut" and waiting several moments in awed silence after Bright Morning Star's "The World's Police."



George Fulginiti-Shakar of Bright Morning Star bids a spirited farewell to his Boston friends.



Tom Wilson Weinberg gets down and dirty signing "Safe Sex Slut."

The evening was an especially emotional one for George Fulginiti-Shakar, a gay male member of Bright Morning Star and the leader of Boston's gay and lesbian Freedom Trail Marching Band. Fulginiti-Shakar is moving to Washington, D.C., and the concert became a touching farewell to his Boston friends and admirers. The pianist, singer and tap-dancer received a standing ovation following a mini-set of songs including his original "The Gays of My Life."

The concert's sponsor, *Gay Community News*, netted just over \$1,400 from ticket sales, a raffle and donations. Volunteers and staff who organized the event were pleased with the mix of audience drawn by the performers. Bright Morning Star, popular for their progressive politics and theatrical, comic style, are best known in Boston through their two band members from the area, Fulginiti-Shakar and Marsha Taylor. Tom Wilson Weinberg's gay cabaret, "Ten Percent Revue" has played in Boston, San Francisco and, most recently, Provincetown. His albums "Gay Name Game" and "All American Boy" are classics in the gay community.

—Loie Hayes

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Spotlights on Three Directors from the 1986 Boston Film Festival



Molly (Louise Smith), the lesbian prostitute featured in Lizzie Borden's *Working Girls*, gets paid to act her part in the patriarchy.

Lizzie Borden: *A Day in the Life of a Working Girl*

Working Girls. By Lizzie Borden. With Louise Smith, Ellen McElduff and Amanda Goodwin. USA Cinema Copley Place. September 19.

By Monica Hileman

What is it about prostitutes that fascinate us so? Portrayals of the "oldest profession" have been much romanticized: beautiful women who are completely accessible, mysterious call girls, the whore with the heart of gold, glamorous ladies of the night who give guaranteed sex with no strings attached. . . This is all in the realm of male fantasy. As more women are taking up pen and movie camera to portray women's experiences from a woman's point of view, we begin to get another picture of what it is to exchange sex for cold cash (instead of for dinner or an allowance as radical prostitutes will tell you most straight women do).

Working Girls is the title of Lizzie Borden's second film featured in the Boston Film Festival at the lavish Copley Place. Maybe some day I will be able to talk about a film that plays there without ranting about the obscenity of building a glamour mall on that site, but that day doesn't seem near. While waiting to meet Borden amid the waterfalls and marble, I had visions of the women's army from Borden's lesbian cult classic film *Born in Flames* trashing the place. But I'm getting off track.

Have you ever wondered, in a moment of financial despair, what it would be like to make some quick money for sex? Molly, the main character of *Working Girls*, is a lesbian who decides to give it a try. The film begins with her kissing her lover good morning, seeing her and her young daughter off, doing some photography and then heading to work herself. Molly could be riding off on her bicycle to wait tables. As it happens, she's on her way to an apartment bordello in mid-town Manhattan where she works as a prostitute.

Molly (played by Louise Smith) is not particularly mysterious or glamorous. Short blond hair and a wholesome intelligent face, she dresses like you or me and sound like a woman from the Midwest who's been to college. At work she changes into a dress, applies make-up, checks her supplies and gets ready for her first customer. The edgy background music is discomforting, setting the mood for a movie that revolves around sex but is not erotic.

In between "sessions" Molly hangs out with co-workers Gina and Shawn. For soft spoken Gina it's important to keep her lives separate — she doesn't use her real name on the job. Young, boisterous Shawn is working her way through school. Before landing an inside job, she worked the streets. She's been called a whore so many times it doesn't bother her. The word does bother Molly. She's only been on the job for two months and still can't believe it sometimes. The three chit-chat about Susan, the boss, ("She thinks we're cheating her even when we're not"); the customers ("I

can't stand it when they touch my ass"); and their lives on the outside. Shawn can't tell her boyfriend: "He'd kill me." Molly can't bring herself to tell her lover either. Gina, who was open with the man she was seeing, had to break it off. After a while it bothered her that he didn't seem to mind: If he really loved her, how could he tolerate knowing how she made a living?

Molly's first session of the day is with a mild-mannered lawyer who shares the news of a court settlement with "sweet Molly" and celebrates with a full hour instead of his usual half. The customers range from the self-conscious and shy to the openly contemptuous. Part of the interest in watching the movie is just to see what the next john will be like. Gina and Shawn laugh knowingly before Molly's appointment with "Fantasy Fred." He turns out to be a shaggy-haired old guy who tells her "Let's play a game." Molly's to play a blind virgin and he'll be the only doctor who can cure her. As Fred is climaxing, Molly cries out, "Doctor, I'm cured!"

Although *Working Girls* has humor, it's not the movie to see if you're looking for light entertainment. Once Molly arrives on the job the rest of the movie takes place inside the windowless apartment except for a brief trip to the drug store for supplies. On the way back Molly stops for a moment to watch some kids on a playground. The daylight and openness of the park contrasts with the confines of her workplace. When Molly returns, Susan pressures her into working late. By the time she finally leaves to go home, Molly looks completely drained and disgusted. I felt physically drained myself.

Interactions on the night shift are not as relaxed as during the day. It's April's birthday and she isn't thrilled to be working. When Molly makes the well-intended suggestion that April could probably sell the jewelry she makes and stop working at the bordello, April snaps, "You college girls are all the same. If you have so many choices, what are you doing here?" There are two new girls on the night shift. Debbie is good looking, young and experienced. And Black. After one of the customers passes Debbie over, Susan blithely tells her that she shouldn't be hurt if she makes less than the other girls because the customers just seem to prefer white girls, that's all. Mary, the other girl, is a little nervous. She's never tried this sort of thing before. After chewing her out for not being stylishly dressed, Susan leaves without showing Mary around. Molly has just enough time to give her a quick orientation before the two of them are requested to "do a show," a lesbian scene, for a customer. Mary looks ready to bolt. She'd prepared herself for some difficult situations, but apparently this was not one of them. Molly tells her there's nothing to it and reassures her saying, "Do I look like a dyke?"

In a business traditionally dominated by male pimps, it's interesting to see an all-female operation.

Susan doesn't beat them, she just badgers and manipulates. Sweeping into the apartment in a flurry of expensive clothes, expensive coiffure and expensive bundles, Susan stops in to check on things. She scolds them for smoking dope ("What will the customers think?") and then shows off everything she's just bought.

Susan's strict standards of conduct are sometimes laughable. After explaining what Molly needs for her session with Joseph, the elderly financial planner who likes domination ("The rope's under the kitchen sink"), Susan is indignant to hear that Molly hasn't got a garter and stockings and threatens her with a \$10 fine if it ever happens again. Snapping back and forth, from superficially sweet, to out-and-out bitchy, Susan insists she's running a first class operation, but she can't stop her own greed from getting in the way.

Molly is stuck pulling a double shift because she's popular and because Susan either doesn't bother or can't get anyone to relieve her. Earlier in the film Molly confides to Gina and Shawn that she used to get nervous whenever men came on to her. Since she's been working there she's gotten over her fear of men. Now she's in control. Or is she? Shawn tells her: "You let them kiss you." For Shawn that's too intimate. Molly is surprisingly open and honest with the johns. When one asks her if she came, she tells him no, "I never come here."

One of her last sessions of the night is with Paul, a young, reasonably good looking musician. Unlike the overly nervous school teacher or the old men, Paul seems like someone who would have no trouble getting sex. When he asks her if they could see each other on the outside Molly tells him no. Besides, she says, he doesn't seem to really like women very much. He tells her she's different. They could have a good and equal relationship if he wasn't paying her. When Molly speculates that it's the inherently unequal nature of their interaction that probably appeals to him, Paul calls her a whore and finishes fucking her roughly.

The most difficult part of the job may not be its physical aspect. Susan scolds one of the new girls for talking on the phone to her frightened child in front of customers: Men don't want to come there to hear about problems, they don't want to be faced with the real world. A whore house is one of the few places where a man can still have the illusion that he's boss, that the women around him exist only for his pleasure. Molly has a hard time keeping up that illusion. I would have liked *Working Girls* to have explored more of what goes on inside Molly's head. As it is, we only know what she tells us.

The "working girls," as they call themselves, are in control of their lives; they choose to trade sex for money; they do it more or less on their own terms; they're economically independent. It takes a certain strength of character to work a job that is both risky and scorned. Yet while the women consider themselves professionals, they still have to cope with the prevailing mentality that says they're nothing but "whores."

Lizzie Borden has set out to make a film that "deromanticizes and demystifies prostitution." Molly and the others are clearly in it for the money, money they (and most women) could only dream of making in any other job. Borden succeeds in presenting the work without eroticism or glamour. Nor does she get off on the sleaziness. *Working Girls* doesn't offer much of an analysis of the interplay between market forces and misogyny. What it does offer is a look at an over-long day in the life of a non-stereotypic prostitute.



Gerald Incandela

The painter (Nigel Terry, at right) kisses his model, Ranuccio (Sean Bean), in Derek Jarman's *Caravaggio*.

John Waters: Sleaze and the Jaded Audience

A Special Evening with John Waters. With John Waters in person, the film *Divine Waters* by Vito Zaggarro and an all-night retrospective of Waters' films. USA Cinema Charles. September 20.

By Siong-huat Chua

The closing event of the 1986 Boston Film Festival was a very special evening with John Waters — an all-night retrospective of his films opened by the director/producer himself. By way of introduction, George Mansour, Boston's ever innovative film programmer who was also responsible for the evening's festivities, recalled the Boston premiere of Waters' *Pink Flamingos* at the now closed South Station Cinema, which became the major Boston showplace for gay male porn following the *Flamingos* showing. Mansour himself claimed responsibility for the glory hole in the men's room. This connection between Waters, sleaze and gay male innovation now made, the filmmaker himself was brought on to much applause from the capacity crowd.

Waters' 20-minute monologue entertained while providing insight to his sensibilities and sources of inspiration. He claimed as early influences drive-in B movies and burlesque. The latter, in the form of Baltimore's porn zone, eventually provided him with many of the performers in his movies. Waters' ability to extract the campy and humorous from the tasteless, sleazy and grotesque in Americana was evident from his professed list of current and previous pursuits —

an on-going fascination with the fates of Manson family members, a planned docu-drama on the life of Pia Zadora, his life-long study of the holy rites and practices of the pre-Reformation Christian church.

The documentary *Divine Waters*, which followed the filmmaker's talk, reflects the theoretical and analytical bent of its Italian director Vito Zaggarro. Waters is pressed repeatedly to explain his motivations and the sources of his sensibilities. Is he out to shock the "bourgeois establishment?" No, Waters claims to enjoy sleaze and bad taste in themselves. He likes to make people laugh though he knows that his brand of humor unsettles while it entertains. Are his politics leftist and anti-establishment? Waters claims to be of no fixed political bent. Is he gay? Waters evades with a boast of having tried all forms of sex except necrophilia. Waters does acknowledge the conscious parodying of the mythical "Father Knows Best" American family in all his works and he is unequivocal in his condemnation of Catholicism. He also admits that some of his sense of theater may have derived from the rituals and practices of his parochial education.

Included in *Divine Waters* are interviews with Waters' two most popular performers — Divine and Edith Massey. Now deceased, Massey has always been popular and shows in her honest and unself-conscious answers the sources of her charm. At one point she even introduces affectionately her companion, business partner and, one assumes, lesbian lover for the camera.

The profile of Waters that emerges from the documentary suffers from an over-emphasis on the fact of his reconciliation with his family. A large portion of the film is given over to showing Waters and his parents together in the family sitting room. Waters and his co-workers and performers, on the other hand, are never shown together.

Waters also exhibits an over-eagerness to pay tribute to his parents. He claims at one point to have acquired his discerning eye for bad taste from the good taste inculcated in his family; he also credits his father as his movies' financial backer. The combined effect leaves the impression of the bad-boy made good — the middle class impressario coldly trotting out his menagerie of declassé freaks for an initially skeptical but finally approving family. Waters had warned in his introduction that this was his parents' movie but the lack of any visual depiction of the filmmaker with his performers misses out on a dynamic which is important to understanding both the artist and his output.

The movies of John Waters now span almost two decades. The long-haired hippies in his early films like *Mondo Trasho* and *Pink Flamingos* have now given way to the angry, punk foot-stomper of his latest *Polyester*. These years have of course seen major changes in national tastes and perceptions. The wide-eyed incredulity of a late '60s and '70s audience is now the more jaundiced and jaded perspective of the '80s.

A question not asked of Waters either in *Divine Waters* or during his Boston appearance, was whether in fact it is more difficult now to shock and titillate than when he started out. After all, Water's sense of the inane, ridiculous and grotesque in American life has been taken up by a wide range of other artists ranging from hip New York East Side performance artists to *Saturday Night Live*. It seems that there is a definite blunting of the cutting, satirizing impact of Waters' brand of humor, what he terms the "unsettling" side. This arises I believe from a dynamic other than a more savvy and jaded audience.

In his introduction Waters speculated that teenagers today must have a hard time being creative since the minute they come up with an unusual and individual pursuit it is immediately labeled and made into a television "social issue" movie special. So for a filmmaker. Success and celebrity, the catchwords of the '80s override all intrinsic values whether they be serious or ridiculous, normal or grotesque. It is almost an inversion of the plot of *Female Trouble* where Dawn Davenport commits all manner of hideous and criminal acts, including murder, to achieve celebrity status as a notorious — soon executed — murderer.

Success and fame excuse all. Whether serious and incisive or inane and grotesque, the success of a cause or a person immediately renders it the property of media and hype, the stuff of talk show circuits, *People* magazine, the lifestyle section of major metropolitan newspapers. Nowhere is this more evident than in national politics in the form of the B-actor universally known as the "Great Communicator."

Waters' movies may have, at one time, "unsettled" parodying with its side-show of marginals the hidden deeper underside of normal Americana. This impact I think is now lost in a culture that can only distinguish between success — meaning good — and failure which of course requires no further consideration. In this view, Waters' oeuvre is a series of good midnight movies: entertainment tonight but little more.



John Waters, purveyor of sleaze

Valerie Santiago

Derek Jarman: "Only when art is demoted to the ranks..."

Caravaggio. Directed by Derek Jarman. Script by Derek Jarman. With Nigel Terry, Sean Bean, Garry Cooper, Michael Gough, Tilda Swinton, Noam Almaz. Running time 93 min. At the USA Copley.

By Michael Bronski

The connections between life and art are very strong for British film director Derek Jarman. In his newest movie, *Caravaggio*, he reconstructs the life of the Renaissance painter and roustabout through the main record of his life: his canvasses. There are few solid facts about Michele Caravaggio. We know he was commissioned by prominent churchmen, was involved in a street fight which ended in murder, and died while returning from exile. In fashioning these scant facts into a film biography, Jarman has posited each of the paintings as turning points in Caravaggio's life. What emerges is a passionate story of a bisexual artist, Caravaggio (Nigel Terry), who falls in love with a street thug, Ranuccio (Sean Bean), as well as with Ranuccio's mistress, Lena (Tilda Swinton).

What fascinated Jarman about the life of Caravaggio was that he was one of the first artists to use common people as models. This unheard of practice meant that his patrons and neighbors might actually go into a church to see a huge representation of the Virgin Mary and recognize in that image the local prostitute. Like Caravaggio, Jarman has a great interest in breaking through the gaps between "high art" and "low society," between his own life and the art he produces. In an interview with GCN Jarman spoke about his "very low opinion of art and an even lower opinion of what is accepted as art. . . . Only when art is demoted to the ranks again, treated as nothing remarkable, will our culture start to breathe again. The spurious individualism of the Renaissance, which both engendered and was born of capital, is dying. An art which began by collaborating with the banks of the Medici ends in bankruptcy on Wall Street."

Jarman's first film was *Sebastiane*, a very low budget mini-epic based on the life of the martyred saint. The script was written in Latin and acted by many of Jarman's friends from the London art scene. Because of the nudity — which seems perfectly natural — and the homoerotic content, the film was a small scandal as well as a minor success. And even though it is more than ten years old, its popularity has lasted. At Boston's gay/lesbian bookstore Glad Day, *Sebastiane* is the most frequently rented video. Jarman, who started out as a painter and a set designer, clearly sees his film's content in terms of visuals, rather than narrative.

"The key to a film can be its design — too often left to designers who dress the film in a kind of wrapping," Jarman says. "Audiences see nothing beyond the surface and are willing to be dazzled by the roses and the silver balls; but when design is integrated into the intentional structure, the work

begins to sing. . . . *The Wizard of Oz* is a perfect example." Jarman fits into a history of what is sometimes considered "gay sensibility": the emphasis on the "look" and the appearance of a work has been ascribed to artists as varied as Oscar Wilde, Ronald Firbank and Cecil Beaton. But Jarman is after more than that in his films.

About his own roots as a gay artist Jarman is both forthcoming and critical: "If you want to see beauty, pick up a book of George Platt Lynes' photos from the '40s. Nearly every aspect of gay art is prefigured in it, including much of Hockney's work. All of the models he used had such clear, strong good looks. *Physique Pictorial* is another example — the models from the '40s look alert and intelligent." But Jarman sees that things are different now: "In the '60s a marked change comes about. Is it all in the eye of the beholder? Is it because the photos are taken in natural rather than studio light? Or have the models themselves changed, doped out on acid and television? Anyway, they have an air of neglect."

Jarman would probably argue that one major difference is that artists of the '40s have more of a personal connection to their work. There is an investment of doing something new, something original, the way you want to do it. This certainly applies to Jarman himself. Neither a film on St. Sebastian nor a movie that examines the paintings of a Renaissance artist are going to be big box office. But both films show a vision which is consistent and intelligent. Jarman's homosexuality is evident in both films, although neither could be taken as an unblemished portrait of gay life. But Jarman's politics demand that he represent what he sees — not glorify "the community" thoughtlessly. Speaking of English expatriates in the States he says: "The gay ones went for sex in the bath houses and the clubs of Manhattan and Fire Island. Now all this has turned into a desert of aging lawyers and execs with hangdog moustaches and work-out muscles: brawn triumphs here after midnight, while the scrambled brains are left somewhere in the closet. Did the young men who waged the battle of Christopher Street in the '60s know where they would lead us?"

Jarman's art is a constant battle for a man to recreate — as faithfully as possible — what he feels and sees. His portrait of Caravaggio is emblematic of his own process of taking his life and turning it into his work. The "artsyness" of his films is more than elaborate frou-frou; it is an attempt to capture the inner life — the emotions and the politics — of both the subject and the artist. His dissatisfaction with much of film today, and his remarks about gay life in recent years, come from what he sees as the divorce of life from feeling generated from the intrusion of commercialism. Like Caravaggio, Jarman is out to please himself. He is not about to be bought or sold by critics or consumers.

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News

Davis Rights Bill

Continued from page 1

time, a nearly identical organization defeated an initiative requesting that the Davis City Council provide civil rights protection for lesbians and gay men. The 1980 campaign was organized by Martin Medhurst, a professor at the University of California at Davis who has managed the campaigns of several ultra-conservative candidates in Davis and surrounding Yolo County.

A coalition organized as "No on D" is fighting the initiative. Supporting organizations include the Yolo chapters of the National Organization for Women and the American Civil Liberties Union, Citizens for Fairness for Lesbians and Gays (CFLAG), and Davis Community Consensus.

CFLAG originally organized the drive for local protection from discrimination based on sexual preference. The group surveyed Davis lesbians and gay men to obtain over 100 statements testifying to such discrimination, and collected 6,000 petition signatures in

favor of legal protection.

"No on D" is now undertaking a large-scale public education campaign, especially through mailings and print media. They also plan to register new voters.

A wide range of prominent community members have signed the "No on D" ballot arguments, distributed to all voters with sample ballots. They include Pam Fox, president of student government on the UC campus; Mark Starr, the Episcopal rector in Davis; and Karen Fox, a prominent local real estate developer. In addition, the entire City Council has declared its opposition to Measure D, including the one member who in February voted against the civil rights ordinance as a whole.

"No on D" welcomes volunteers and donations at campaign headquarters, 216 D Street, Davis. The mailing address is P.O. Box 2066, Davis, CA 95617. The telephone number is (916) 753-2597.

JEAN A. McCRAY

Attorney-at-Law

40 Trapelo Road
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484-8383529 Newbury St.
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266-8353

Corrections

An article on the Massachusetts foster care policy suit (Vol. 14, No. 9) should have stated that Judge Thomas Morse ruled that the National Association of Social Workers do *not* have a legal right to be part of the suit.

Finally, an article in the same issue concerning the hanging death of Jacquelyn Peters in California was missing a line. The article should have stated that mysterious circumstances in Peters' death included the fact that she was hanged with a red strap she owned.

We apologize to our readers.

Coming Out

Continued from page 6

their friends and family about their new discovery. There is great validation to be in a room of other women who are coming out. There is usually an openness at these coming out raps that I find very moving. I often feel like a poem, novel or movie is unfolding before me. These women express their feelings with such poignancy.

As we all probably have found out, the coming out process continues for each of us in many different ways. It isn't just in the beginning of your gay life. It may be after you are out for four years, and you walk in your first Gay Pride March. The decision to march may have taken a long time to make because of the fear of being seen.

I am glad GCN has a column for

us to share with each other such a special time in our lives. Also to those of us that are out, remember we still are in the process of coming out in different ways.

Coming Out

We invite readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words and, if possible, should be typed (double-spaced, please). Send to Coming Out, GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

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P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Soclet/Support Group	
c/o GCN, Box 1, 167 Tremont St. Boston 02111	
Black Men's Assoc., PO Box 827, Boston 02123	
BAGLY (Boston Alliance of Gay and Lesbian Youth,	
GCN Box 100Y, 167 Tremont, Boston 02111	497-8282
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 43 Winter St.	
Boston, 02108	542-0144
Boston Bisexual Men's Network	
Box 1645, Cambridge, MA 02238	
Boston Bisexual Women's Network, Box 1534,	
Jamaica Plain 02130	
Boston Gay Men's Chorus	482-6983
Boston Human Rights Commisston, 716 City Hall	
Boston 02201	725-3562
Boston Lesbian & Gay PRIDE Planning Committee,	
PO Box 8916, Boston 02114	391-3411
Boston Lesbian & Gay History Project	
c/o Libby, 46 Pleasant St. Cambridge 02139	354-8807
Chillern Outdoors Club Inc.	
Box 407, Boston 02117	
Dorchester Gay & Lesbian Alliance	
Box 329, Dorchester 02122	
El Comite Latino de lesbianas y homosexuals de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frontrunners, PO Box 423, Back Bay	
Boston 02117	288-4626
Gay Fathers of Greater Boston, Box 1287,	
Cambridge MA 02142	288-5159
Gay and Lesbian Defense Committee	522-4368
Gay and Lesbian Physicians of	
New England	(617) 247-5485
Gays and Lesbians of Watertown	
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Girth & Mirth/Boston	
Box 945, Allston 02134	
Greater Boston Gay Men's Assoc.	944-4818
PO Box 10019, Boston 02117	
Gay and Lesbian Speakers Bureau,	
P.O. Box 2232, Boston 02107	354-0133
Lesbian & Gay Neighbors of	
Jamaica Plain, Box 1854, JP 02130	
Lesbian and Gay Assoc. Engineers and Scientists	
P.O. Box 1417, Boston 02117	497-9088
Lesbian and Gay Folkdancing	423-0942
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	
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Lesbian and Gay Pride Planning Committee	
PO Box 8916, Boston MA 02114	
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46 Pleasant St., Cambridge 02139	354-8807
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Project Place, 32 Rutland St. 02118	267-9150
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Transsexual Hotline	566-0680
Triangle Theater, Box 127, 104 Charles St.,	
Boston 02114	424-6831
Watchline (Fri-Mon 7-10pm)	262-5250
West of Boston Lesbians	
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Boston, 02117	247-3910
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B.U. Law School, 755 Comm. Ave:	
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Cambridgeport Gay and Lesbian Alliance	
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Civil Liberties Union of Mass.	482-3170
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Cambridge 02138Harv Rad Gay & Les Stud.Assoc., 197	
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Cambridge, MA 02138	495-5476
Harvard Lesbian and Gay Medical/Dental Students Group	
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Box 631, Babson Park,Wellsley, 02157	
Tufts U., Gay and Lesbian Community,	
c/o Student Activities Off., Medford 02155	628-2818
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Northeastern School of Law, Lesbian and Gay Caucus	
400 Huntington Ave, Boston 02115	
U/Mass/Boston, Lesbian and Gay Ctr.	
Student Act.Ctr, Dorchester 02125	929-8276

Brandeis U., Triskelion, Box 430, Brandeis U.,	
Waltham 02254	647-2332 or 647-2636
Boston U. Gays and Lesbians,c/o Program Resources	
Sherman Union, Boston 02215	353-9804
Smith College Lesbian Alliance,	
Stoddard Hall, Northampton 01063	
Wellesley Lesbians & Friends, Feminist Coop	
Oakwoods Coop., Wellesley Coll.	
Wellesley MA 02151	237-9296

WOMEN

Boston Area Women's Self-Defense Collective,	
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Cambridge Women's Center, 46 Pleasant St.	
354-8807 (Voice and TTY)	
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Dyke Doctors (Lesbtan Physicians, Med Students	
Health Profs)	524-6335
Gay Professional Women's Assn.,	
Box 339, Boston U Sta., Boston 02215	
Lesbian Lewyers and Legal Workers	723-6327
Lesblan Liberation, c/o Women's Center	354-8807
National Organization for Women	
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Somerville Women's Center, PO Box 404,	
W. Somerville 02144	628-6311
Translition House (battered women's shelter)	
661-7203	
Tufts Women's Center	628-5000 x3184
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Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley	964-0996
Unitarian Universalists Office of Lesbian/Gay Concerns	
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Boston Unit- Univ Gays & Lesbians, c/o Arlington St. Ch.	
351 Boylston St, Boston 02116	449-7988

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AIDS Hotline (Dept. of Health)	
Mon-Fri 424-5916	
Fenway Community Heath Clinic	267-7573
Boston Free VD Info	1-800-272-2577
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Alcoholics Anonymous	426-9444
Gay AlAnon (families of alcoholics)	843-5300
North Shore Gay and Lesbian Counseling	
Program (non-profit)	744-5322
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Cambridge 02138	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Gay Blues (WCUW 91.3 FM Wed. 7pm)	
GALLYNS (Gay And Lesbian Liberated Youths of the North	
Shore), PO Box 1803, Haverhill 01830,	373-7618
Gaiwaves (WJUL 91.5 FM)	Kirsten 459-0579
Gaiwaves, c/o WJUL, 1 University Ave, Lowell 01854	
Central Middlesex Social Club	897-3462
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Merrimack Valley Gay & Lesbian Support	
Line	452-3679
MCC Special Ministries (people with	
disabilities)	757-2457 V/TDD
North Shore Gay and Lesbian Alliance	
Box 806, Marblehead, 01945	745-3848
Survival Crisis Line	471-7100
So. Shore Gay & Lesbian Alliance	
Box 712, Bridgewater 02324	293-5183
United Church of Christ Coalition for Lesbian/Gay	
Concerns, c/o A.B. Day, Box 403, Holden, MA	646-2607
01520Clergy/Seminarian Gay Support Group	
Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
Central Mass Dignity/Integrity Group, Box 402,	
Federal Sta., Worcester	

WOMEN

New Bedford Women's Clinic	996-3341
Womanatide (lesbian magazine), PO Box 963, P'town 02657	
	487-3393
STUDENT	
Bridgewater St. Coll. Gay/Lesbian Alliance	
Bridgewater, MA 02324	
Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South S.U.B. Box 59, U. of Lowell 01854	452-3679
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activists)	
Box 1084, Northampton 01061	586-9340
Help Line	664-6391, 664-6392
Valley Gay Alliance	
Box 181, Northampton, 01061	584-7903
MCC Springfield, PO Box 15576,	
Springfield 01105	(M-Set 7-10pm)536-5557
Western Mess. Parents & Friends of Lesblan	
and Gay Children, Box 4494, Springfield	
MA 01101	732-0677

WOMEN

LINC (Lesbians Inviting New Connections)	
Box 52, Ashby, MA 01431	
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Everywomen's Center, Amherst	545-0883
Gey Women's Caucus, Amherst	545-3438
Lesbiens United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesblan Alliance	665-4705; 253-3082, 774-5464
STUDENT	
Hampshire College Gay Men's Alliance	
Box 89, Amherst 01002	
Lesblen & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242,	
UMass Amherst 01003	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Willamstown 01267	

Maine (207)

Gay PhoneLine (Caribou)	896-5888
AIDS line	775-1267
Gay Health Action Comm, Box 10723	
Portland 04104	
Our Paper, Box 10744, Portland 04101	
Bangor Area Gay-Lesbian-Straight Coalltion	
PO Box 1805, Bangor 04401	989-3306
Bangor Interweave, PO Box 8008, Bangor 04401	
Bates Gay/Straight Alliance, Health Ctr.	
Bates College, Lewiston 04240	
Bowdoin Gay/Straight Alliance,	
Moulton Union, Brunswick 04011	
Gay Peoples Alliance, U of So. Maine	
92 Bedford St., Portland 04103	780-4085
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian/Gay Political Alliance, Box 108,	
Yarmouth 04096	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Seacoast Gay Men, Box 1394, Portsmouth NH 03801	
Unitarian-Universalist Lesbian and Gay Caucus	
125 Auburn St., Portland 04104	773-2121
Wilde-Stein Club, c/o Memorial Union,	
U. of Maine, Orono 04469	581-1288
Parents & Friends of Gays	549-7325(eves & wkends)

Vermont (802)

Gay/Lesbian AA Baird 318 Med Ctr Hosp	
Burlington 05401Gay AA, Brattleboro, 257-9354	
Gay AlAnon, Solor Hills Mansion	
Western Ave, Brattleboro 05301UV Gay Student	
Alliance, Box 87 Wright Hall	
Burlington 05401	482-3528,862-4019
Gay Volleyball	
c/o Box 99, Hinesburg 05461	
Rutland Area Gays (RAGS), Box 147,	
Center Rutland 05736 (2nd Sats)	
Social Alt. for Gay Men (SAM),	
Box 479, Norwich, VT 05055	649-1304
Southern Vermont Gay Men	(603) 357-5544
Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Vermonters for Lesbian/Gay Rights (VLGR),	
Box 281 Hinesburg, VT	05461
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, Box 126, Burlington 05402	864-7198
Nat Assoc of Soc Workers, Box 147, Woodstock 05091	

Rhode Island (401)

Gay Help Line	751-3322
Box	5671, 02903
Rhode Island Project AIDS Hotline	277-6502 8pm-Mid.
PO Box 2297, Providence 02905	
Rhode Island Gay and Lesbian Youth	521-7597
Families of Gay Persons	723-0050
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Providence Gay Group of AA	331-2047
Brown Lesbian Collective,c/o Sareh Doyle Cir.	
Box 1829 Brown U., 185 Meeting St.,	
Providence 02912	863-2189
Rhode Island Alliance for Lesbian and Gay	
Civil Rights, PO Box 5758 Weybosset Hill,	
Providence 02903	351-4499, 728-6023
University of Rhode Island Gay Task Force	
Women's Center, URI Kingston	
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Brown U. Gay & Lesbian Alumni/ae	
PO Box 6941, Boston, MA 02102	
Dignity/Providence, Box 2231, Pawtucket 02861	942-9400
MCC/Providence, PO Box 1462, Providence 02901	
	726-8106

New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord	753-9533
NH Citizens' Alliance for Gay & Lesbian Rights	
Box 756, Contoocook 03229	228-9009
Gay Men's Support Assoc. Box 3011	
No.Conway 03860	356-6101
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Monadnock Gay Men (MGM)	357-5544
PO Box 1124, Keene NH 03431	
Greater Nashua Area NH Lambda,	
P.O. Box 6443, Neshua 03063	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth,	
Box 832, Concord 03301	
Concord Men's Group	
Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project	485-5612
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events,	
Box 235, Contoocook, NH 03229	
Irls, a women's club	
40 Pleasant St., Portsmouth 03801	436-8958
Women In Touch, PO Box 3541, Nashua	
888-2110 or 883-9228	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261,	
Gilsom 03448	827-3766; 847-9589

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Black and White Men Together, 58 Winchester Ave.,	
New Haven 06511	
Pink Triangle Coffee House, 620 Chapel St.	
St Paul's, New Haven 06246869	
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Helpline for Greater Danbury	426-4922
Gay & Lesbian Alliance of Greater Danbury,	
c/o Box 2045, Danbury 06810	
Gay Switchboard, Hartford, M-S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WVUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
The Newsletter, a lesbian position, PO Box 3075, New Haven 06515	
Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	776-2658

[illegible]

TRY GCN's "GUARANTEED ROOMMATE" AD

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All Roommate and Housemate Ads
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We will run until you find a roommate.
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ROOMMATE WANTED

JLF, 31, seeks roommate to share 1/2 duplex in Dorchester (Lower Mills). Close to T, quiet, has study and large backyard. \$300 plus utilities. Available Nov. 1-296-3245. (13)

GM sought for comfortable 4 bdrm house with fireplace in suburban Waltham. 1 1/2 mi to bus, by 1 GM & 2 SM. Tel. B91-5259. \$150+. (13)

JAMAICA PLAIN
LF professional, late 20's & friendly pooch seek L to share lovely JP house. Yard, d.w., w/d, prking, nr T. Must be clean & resp. No smokers or cats. \$400+ low utils. Avail 10/1. Call 524-0413 eves. (13)

HOUSEMATEWANTED
1 LF & 2 SM seek 1 F (L/Bi/S) for fun, warm, semi-coop, semi-veg home in Arlington Ctr. Nr T. \$300/mo incl all. No smk/pet. 646-2417 ASAP. (13)

LF ROOMMATE—PORTSMOUTH NH
LF 2 cats sk LF 28+ for Portsmouth NH home. No smoke, hvy drug, alc, meat. Lg room, yard, walk to dwnwn. \$275+ heat incl. Avail Nov. 693-436-2892. (13)

2LF's seek 3rd to share spacious, sunny 7-rm apt in Dor. Yard; quiet; safe. We smoke. Avail immed. \$250+. Near T. 825-2752. (12)

JAMAICA PLAIN HOME
LF 28 seeks roommate, preferably one with a good sense of humor or one who travels extensively. Gay/straight/bi, non-smoker \$200+. Days 227-1922, eves 522-3897. (12)

LF & 2 cats lking for feminist woman to share sunny, spacious W. somerville apt. \$275+. No smokers, no more pets. Eileen 628-6133. (12)

3 LFs seek 1 more to share great Camb. home. Close to Porter Sq. T, friendly, semi-coop. No smokers, no heavy alc. or drugs, no more pets. \$250+ Avail now. 491-4005. (12)

LF seeks LF to share 2 Bedroom apt between Inman and Harvard SQ. Parking, laundry. No more cats. Quiet, spaciou-minimal drugs, alcohol. \$350 + cheap heat. Sylvia, 492-5121. Avail. now. Must be a feminist. (12)

**NASHUA, NH 2BR
READY NOV 1**
Prof GM 39 seeks other prof GM for quiet locale, good neighbors, great facilities. Near Highway. References req. Call Paul (603) 882-7746. Aft 6PM. (12)

Medford: 2LF sk 3rd 25+, veg, share food some meals, no smoke, have cat, dog visits, 2 flrs of Les owned hse/quiet st, w/d, pkg. \$300+. 395-9021. (12)

Subscribe Now!

HOUSING WANTED

2 LF's and sweet dog seek 2-bdrm apt in Camb, Som, JP areas. By Nov. 1. Can pay up tp \$700/mo incl heat. Please call Stephanie days at 426-4469. (C)

GWM cpl seek apt to rent downtown. Can pay 750 but prefer handyman special. We are stable, employed, capable. Need Oct or Nov. Box 139. (12)

2 L's seek apt., South Shore, \$600 with, max. Please call Susan 625-4614, eves. (12)

APARTMENTS

PROVIDENCE, RI
East side, elegant Victorian 1st. 6 rooms. 2 bedrooms. New gas baseboard heat. Security system. Parking. Appliances. Lease. Occupancy Nov. 1. \$500. 401-331-8735. (14)

GOVERNMENT HOMES from \$1. (U repair). Delinquent tax property. Repossessions. Cal 1-805-687-6000 Ext. H-1437 for current repo list. (16)

Dorchester: first flr 6rm 2bdrm remodelled, new furnace, kitch, bath, flrs sanded bk proch, secure, well maintained, owner occ, \$475 mo no util. 282-1196 eve. (12)

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ORGANIZATIONS

**THE HALLOWEEN PARTY
GIRTH & MIRTH'S FIRST!**
Don't miss the fabulous first annual Girth & Mirth Fri. Oct 17th, In Boston. If you are chubby, husky, fat or like your men that way, this is for you! Prizes, fab food, fun, great times. For info call 566-6530 or write G & M of New England P.O. Box 945, Allston, MA 02134 or call 757-5432. (13)

D.O.B
Support organization for leablans, 1151 Mass Ave, Camb. OCBC. Raps every Tues, Thurs at 8pm. Special raps for 35+, parents, ynger women, baby boomers, singles, coming out, Issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to participate. (V13.35)

BLACK AND WHITE MEN TOGETHER
Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 580 Castro St. SF, CA, 94114. (V14.15)

LESBIANS
Are you lesbian, Bisexual or unsure? Looking for a group to go to? Come join us at BAGLY. Call Tony, 497-8282 (V13.32)

PROJECT TRUTH/FREE WILL
Info packet on police abuse of gay teens, and ways it can be stopped. 1 yr membership \$20. Info \$2 (for postage & printing) to: Project TRUTH/Free Will, PO Box 244, Paramus, NJ 07653-0244. (14.9)

GAY, LESBIAN AND JEWISH?
Am Tikva welcomes you. Activities include religious observances, potluck dinners, discussions, folk dancing, etc. For events, check GCN calendar. Call (617) 782-8894 or write PO Box 11, Cambridge, MA 02238. (V14.35)

MAN/BOY LOVE
A support group for intergenerational relationships. For more information send \$1 to: NAMBLA-GCNAD at 537 Jones ST. NO 8418, S.F. CA 94102 or PO Box 174, New York, New York 10018. (V14.23)

CONCORD MEN'S GROUP
A support group in Central N.H. for Gay and Bi-sexual men on Fri. at 7:30 pm. For more info, call Gay Info-line of N.H. at (603) 753-9533. (V14.18)

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AIDS info !!!
The ACLU has prepared info on how AIDS cannot be transmitted 'casually' and how people with AIDS should be protected by the same law that protects the handicapped from abuse. For a copy write: ACLU, 132 W.43rd, New York, NY 10036. (While you're at it, ask for their FREE copies of THE RIGHTS OF PRISONERS !!!)

"SAFE SEX"
Though it is not yet firmly established, medical people believe AIDS is transmitted through exchange of 'bodily fluids' (cum, blood, shit); that is, where one person's cum, for example, ENTERS another person. (In Boston the AIDS Action Committee has a slogan: "Cum on me, not in me"! So things you CAN definitely do are: mutual jackoff, body massage, hugging, surface (dry) kissing, body-to-body rubbing, light S&M activities (without bruising or bleeding), using your own sex toys.
Things you CAN probably do safely are: mouth to mouth (wet) kissing, sucking but stopping before cumming; ass fucking with condom; water sports (as long as no piss enters the body (through broken skin etc.)
The following are considered unsafe at the moment: fucking and getting fucked without condom; cocksucking and taking the load; rimming; fisting.

AIDS Notes

SYMPTOMS
Based on current speculation/info, some symptoms that MIGHT mean you have AIDS or ARC (AIDS-Related Complex) are: persistent fatigue; persistent fever, shaking chills or drenching night sweats lasting longer than several weeks; unexplained weight loss greater than 10 lbs; swollen glands (neck, armpits, groin) that persist for more than 2 weeks; pink to purple blotches or bumps on or under the skin, inside the mouth, nose, eyelids or rectum; persistent white spots in the mouth; persistent diarrhea; persistent dry cough. Almost all of the above can also be signs of some other, more common, illness, so PLEASE do not assume you have AIDS just because one or more of the above applies to you. Just have yourself checked out.

The test for the HTLV-III antibody (ELISA test) gives VERY high numbers of 'false positives'. Tests so far have shown that when the test is repeated for 1000 people who tested positive the first time, only 290 test positive on the second administration of the test. This means the test is not AT ALL reliable. It doesn't give the same results on different days even! Spread the word among other prisoners about this, especially the ones who think it is important for prisoners to be given this test. Many people who take the test will come out positive when they're really not. This reason for NOT taking the test is in addition to the reasons having to do with how the prison administration will USE the results to abuse prisoners who get positive test results. Send for a copy of the ACLU article on "Aids in prison" for more details.

Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).

AIDS

PRISONERS and AIDS
Some of you have sent your prison admin. 'fact' sheets on AIDS. Thank you, we'd like to see more of these. We will be putting something together on apparent 'causes' and symptoms (and support groups; tho' these groups are generally not geared to prisoners, so you'll have to 'push' them to pay some attention).

Meanwhile, 2 things are clear:
• the prisons are implying that ALL gay sex causes AIDS; this is WRONG — at most, sex in which cum or blood go from one person INTO another, and rimming are not 'safe'; other varieties (mutual jerk off, kissing, chewing, licking, etc etc) are OK (1)

• It is the SHARING of needles by users, more than safe gay sex, that is causing most of the AIDS problems in prison; don't let them dump this problem into the laps of gay prisoners; EDUCATE the other prisoners and the guards (if there are any with the intelligence to listen) about this.

Send us info about how all this is being handled at your place. Don't expect responses back to all these! In case you didn't know, THERE ARE HUNDREDS OF YOU! (gay and lesbian prisoners who are reading this paper and many of you will write; by the way, THANKS!) (smile)

AIDS Info needed!!!
The Los Angeles Lavender Left is concerned about AIDS in prisons. We need info from prisoners to help make plans about what to do. We are only a few and may not be able to write back but please send us your story, especially California prisoners! Mark Kostopoulos, Lavender Left, Box 17241, Los Angeles CA 90017.



Publications to write!
Here are some papers that need to hear from lesbian and gay prisoners about the importance of printing penpal ads and letters from prisoners, who are part of the community too!!! They may not respond at first, but if you have the spare postage, let's start persuading them to pay some attention to our racist, money-runn criminal justice "business" (after all, gay people are affected by it!)

Coming Up!, 867 Valencia St., San Francisco CA 94110 (Cal. prisoners ONLY, please!)

Bay Area Reporter, 1528 15th St, San Francisco CA 94103

Bay Guardian, 2700 19th St., San Francisco 94110.

Seattle Gay News, 704 E. Pike St., Seattle WA 98122

Out! Box 148, Madison WI 53701

Out Front, Box 18597, Denver CO 80218.

Washington (DC) Blade, 930 F St. NW, Washington DC, 20004

The Weekly News, 901 NE 79th Suite 20, Miami FL 33138

David, 2145 W. Davie Blvd. No.206, Ft.Lauderdale, FL 33312.

Montrose Voice, 408 Avondale, Houston, TX 77006

Philadelphia Gay News, 254 S. 11th St., Philadelphia PA 19107

The Baltimore Gay Paper, Box 22575, Baltimore MD 21203.

New York Native, Box 1475 Church St, New York, NY 10008.


The Front Page, Box 25642, Raleigh, NC 27611

Windy City Times, 3223 N. Sheffield, Chicago, IL 60657

(for lesbian prisoners)
off our backs, 1841 Columbia Rd NW, Washington DC 20009 (national publ)

Womanews, PO Box 220 Village, New York, NY 10014

(general, crummy info for buyers):
The Advocate, 6929 Hollywood Blvd, LA, CA 90028. They not only don't print ads, they tell their readers to throw letters from prisoners away. Give them a good tongue-lashing if you've got the spare postage!!)


I'm 33, a Paiute Indian, born under Cancer, enjoy being outdoors, playing handball, dancing, and the ocean at night. Can I subscribe to your paper? Maria FABELA, W-21606 (4210B), Box 1800, Norco CA 91460



HELP! PRISONERS!!
Amnesty International does good prisoner support, and they need info from you on how gay and lesbian prisoners are being discriminated against. (They do not have lawyers, but they do visits and protests etc. This all takes time so don't expect quick action. But it IS worth it to get their attention on gay prisoners (for future gay/lesbian prisoners especially!).

Please write and ask Mike for a list of the questions they are looking for answers to. Also let us know if you want (& can get) a stamp to help you send it back to GCN. THANKX, dears. (smile)



I am confined, lonely and feeling very much unloved. I'm seeking a kindred sprlit for friendship and correspondence. Please write to Harold GRIFFIN, 160-997, Box 69, London OH 43140

Gay male would like to hear from others, men or women, that can still show some compassion with someone who is having a rough time adjusting to the Texas prison system. James S. LEWIS (Jimbo), 402772, Rt 3 Box 59, Rosharon TX 77583.

In 1969 I was disqualified from the Air Force for being gay and even today I suffer emotionally from that experience. I'm a recovering alcoholic, and interested in the addresses of any MCCs in Texas, and would like to hear from someone out there. Roger DUGGER, 425063, Rt 1 Box 16, Lovelady TX 75851.

I'm "imprisoned" in a nursing home looking for a guy to trust and talk to. Please send SASE if possible. 'Since life fleets, all is change; the past is gone, seize today'. Howard LORD, 460 Washington, Norwood MA 02062

I'm good natured, medium build, lonely, and hoping to find someone to correspond with. Steven E. WOOFARD, 86288, Box 711, Menard IL 62259.

Prisons won't admit this but when a prisoner gets GCN, a record of it is put in his/her file and when time comes for parole, it is noted... So what if someone prefers Nietzsche to Luther or strawberry to vanilla...? Where does it stop? I'd like to exchange letters, calls or (clear!) cassette tapes if anyone out there would like to talk. Kent D. KLOSTER, 34210, Box 2, Lansing KS 66043

Attractive, affectionate, fun-loving, gay male would like to write a friend. Norman FRAME, 696736-0-62, Box 699-W, Sneads FL 32460.

Lonely Black male looking for penpal. I would like to hear from TV/TS and femme gays. Age does not matter. Photo would be nice. Emmitt Bookman, 301682, Rt 1 Box 1 Wynne, Huntsville TX 77349.

Hello, my name is "Blue Eyes" and I'd like to hear from anyone willing to write. I CAN receive mail from other prisoners. I'd like to hear from other sisters and men alike (especially black men!) Steve WAREHIME, Box 2, 42278, Lansing KS 66043.

I enjoy reading, sports, traveling and meeting interesting people. I presently reside in prison and am very lonely. Please write, Mike SMITH, 173-912, Box 45699, Lucasville OH 45699.

Attractive bi male would like to hear from other bi or gay men. Virgo. Please write and find out what really turns me on. Ronny MEDFORD, 412062, Rt 6 Ellis 2, Huntsville TX 77340.

Just looking for some real friends to help me get out of New Jersey 'cause I leave this broken down palace' in a year or so. I'm for real and need a for real friend. I'm gdikg, built, smley, outdoorsy, regular guy who'll meet you half way. Joe TERRACIANO, 65988, Box F-1, Leesburg NJ 08327

CALENDAR

October 4 to November 1

4 saturday

Boston — "An Evening of Solidarity with South African and Native American Political Prisoners." Emmanuel Church, 15 Newbury St. 7:30PM. Donation. Info: All People's Congress, 424-1176.

Lowell — "Song of Absence in the Fall of the Ashen Reign," performed by **Double Edge Theater**. Lowell YWCA. Info: 254-4228.

Boston — "The Flames," a musical comedy presented by Triangle Theater. Paramount Penthouse Theater, 58 Berkeley St., South End. 8PM. \$10. Through 10/18. Info: 353-0434.

5 sunday

Cambridge — Reading from the new Jewish women's anthology, *The Tribe of Dina*. YWCA, 7 Temple St., Central Sq. 7PM. \$2-\$5. Info: 254-0448 or 254-3159.

Cambridge — Reading from *A Faith of One's Own: Explorations by Catholic Lesbians*. New Words, 186 Hampshire St., Inman Sq. 2-4PM. Free. Info: 876-5310.

Boston — Picnic & concert for area lesbian & gay neighborhood groups. Franklin Park overlook, near Green St. T-stop. Noon-3:30PM. Freedom Trail Band concert, 1PM. Info: 522-9194.

6 monday

Cambridge — Boston Bisexual Women's Network. Women's Center, 46 Pleasant St. 7:30-10PM. Info: 354-8807.

7 tuesday

Cambridge — Former Nun lesbian support group anniversary potluck supper. Women's Center, 46 Pleasant St. 7PM. Info: 354-8807.

Framingham — "Song of Absence in the Fall of the Ashen Reign," performed by **Double Edge theater**, Mass. Correctional Institute. Info: 254-4228.

Boston — Mock Rape Trial, sponsored by StreetSAFE. Northeastern Law School, 400 Huntington Ave. 7PM. Info: 262-0060.

8 wednesday

Boston — Lesbian Rights Task Force of Boston NOW meeting. 971 Commonwealth Ave. 7PM. Info: 782-1056.

Cambridge — Menopause Collective. Women's Center, 46 Pleasant St. 7PM. Info: 354-8807.

9 thursday

Boston — GCN's production night. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — Robin Tyler presents "A Humorous Look at the History of Comedy." First Church, 11 Garden St. 8PM. \$7. Info: Boston Women's Fund, 542-5955.

Boston — "Nunsense," a musical comedy. Shakespeare Theatre, 52 St. Botolph St. 8PM. \$15.50-\$25.50. Info: 267-5600.

Cambridge — Sarah Schulman reads from her new book, *Girls, Visions and Everything*. New Words Bookstore, 186 Hampshire St. 7:30PM.

Cambridge — "The Politics of Raising Children in the '80s," a discussion sponsored by Lesbians Choosing Children Network. Women's Center, 46 Pleasant St. 7:30PM. Childcare provided. Info: 354-8807.

Salem — "Out & About," a film tribute to lesbian artists. Florence Luscomb Womens' Center, Salem State College, Sullivan Bldg., basement. 7PM. \$2 non-students. Info: 745-0556, x2357.

10 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Provincetown — Robin Tyler, lesbian comic. Pilgrim House. 7PM. Plays through Oct. 13. Info: 487-0319.

11 saturday

Northampton — Women's Dance to benefit the Women's Construction Brigade to Nicaragua. Northampton Center for the Arts. 8:30PM. Chem-free. Info: Sandy or Bonnie, (413) 586-1125.

13 monday

Brookline — Am Tikva Yom Kippur potluck supper. Boston Self-Help Center, 18 Williston Rd. 6:30PM. Info: 782-8894.



Robin Tyler, 9 thursday

14 tuesday

Boston — Celebration of foster care ruling: "The governor has no clothes." State House. 5-6:30PM. Info: 522-4368.

Boston — "Song of Absence in the Fall of the Ashen Reign," performed by **Double Edge theater**. Rosie's Women's Shelter. Info: 254-4228.

Cambridge — Women's School classes begin. Info: 354-8807.

15 wednesday

Somerville — Tales of Nurturing Men, storytelling by Doug Lipman. Somerville Public Library, 40 College Ave., near Davis Square T stop. 7PM. Info: 628-7894.

Bridgewater — South Shore Gay & Lesbian Alliance social. Info: 293-5183 or 293-7906.

Cambridge — Lesbian Al-Anon. Women's Center, 46 Pleasant St. 6:30-8PM. Childcare provided. Info: 354-8807.

16 thursday

Cambridge — Incest Survivor discussion group. Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 354-8807.

17 friday

Provincetown — Women & Provincetown weekend, 3 days of events. Info: 487-2283 or 487-3232.

Boston — Girth & Mirth Halloween Party for fat gay men & their male friends. Info: 566-6530 or 757-5432.

Cambridge — "Personal Histories of Women, Work and Poverty in the South." Episcopal Divinity School, 99 Brattle St. 7PM. Info: 277-1330.



Laurence Tribe, 18 saturday

18 saturday

Boston — 5th Anniversary New England Human Rights Campaign dinner. Park Plaza Hotel. Speakers: Eleanor Smeal & Laurence Tribe. \$150. Info: HRCF, 264 Beacon St., 3rd Floor.

Amherst — "Celebrate Our Unity & Diversity," a weekend for lesbians, gay men, bisexuals & their friends. \$35 both days, \$25 one day. Info: (413) 774-7998.

Boston — "Women and AIDS," a conference sponsored by Fenway Community Health Center. Suffolk Univ., 55 Temple St. 8:30AM-6:30PM. \$25. Work exchanges, scholarships available. All welcome. Info: 267-7573.

Boston — The Gaylaxians, a social group for gay people & their friends interested in science fiction. 3PM. Info: Gaylaxians, PO Box 1051, Back Bay Annex, Boston 02117.

19 sunday

Boston — Intercollegiate, a newsletter for gay & lesbian students, fold, stuff & stamp mailing party. 68 Bay State Rd. 7:30PM. Info: 437-7399.

Cambridge — Cambridge lesbian potluck brunch. 11AM. Info: 491-3789.

23 thursday

Cambridge — Gays at MIT ice cream social. GAMIT Lounge. 8PM. Info: 253-5440.

26 sunday

Cambridge — Book celebration with Rosario Morales and Leslea Newman. New Words Bookstore, 186 Hampshire St. 3-5PM. Info: 876-5310.

29 wednesday

Bridgewater — South Shore Gay & Lesbian Alliance social get-together. Info: 293-7906 or 293-5183.

Cambridge — Boston Bisexual Men's Network general meeting. Old Cambridge Baptist Church, enter red side door. 7:30PM. Info: P.O. Box 1645, Cambridge 02238.

Boston — Filmmaker Rosa von Praunhelm introduces his *Horror Vacui*. Institute of Contemporary Art. 7:30PM. \$4, \$3 members. Film showings through 11/9. Info: 266-5152.

30 thursday

Springfield — Open meeting of Western Mass Parents & Friends of Lesbian & Gay Children. YWCA, 137 Chestnut St. 7:30PM. Info: 732-0677.

november 1 saturday

Northampton — Booksigning/reading by Leslea Newman, author of *Good Enough to Eat*. Neilson Browning Room, Smith College. 3-5PM.

Edmond. By David Mamet. Directed by Paul Dervis. Set design by Sandra Heffley. Lighting design by Karen Davis. Music by Robert Mitchell. With Nicholas Martin-Smith and company. At the Alley Theater, Cambridge, through October 25.

Some will undoubtedly take issue with an interpretation of David Mamet's *Edmond* which sees it as a gay play. Leaving sexual politics aside for the moment, the fact remains that the work, currently in production at the Alley Theater in Cambridge, is about the process of coming out — thrusting aside the conventions and postures of a society which demands a particularly heterosexual form of conformity and beginning the journey towards self-realization.

Edmond, by the author of the Pulitzer Prize winning *Glengarry Glen Ross*, begins with a conversation between the title character and his wife concerning his intention to terminate their marriage, this after a visit to a fortune teller who encourages him to find his destiny. He leaves because he is, in his words, "bored" and no longer interested in her "spiritually or sexually." Leaving behind his comfortable existence, Edmond enters a world of sleazy Irish bars, peep shows and brothels in search of happiness or, at the very least, a different life. Despite the change in context, he finds that the values that were the basis of his former life permeate this level of society as well. Everyone he meets is on a quest for the mighty dollar — pimps will swindle him for it, women will sell their bodies for the right amount of it and card sharks will beat and rob him for it. It is a world filled with racism, sexism and suspicion, that is completely devoid of the human warmth and honesty he seeks.

Ironically, Edmond finds his haven in prison where he has been confined following his murder of a female companion. (His explanation for this killing is that he was under the influence of too much coffee.) With his cellmate, who is alternatively rapist and seducer, Edmond begins to explore the philosophical basis of his existence. Can anyone know why we are the way we are? Is it important? For what purpose do we exist? What is and should be our relationship to other beings on the planet? How do I fit in? Only here, away from the prejudices and self-serving canons of an oppressive society, can he find the love he seeks and the time for reflection necessary for something more than mere existence.

The Alley production, under the direction of company Artistic Director Dervis, is straightforward almost to a fault. While the acting is generally good, Dervis and company fail to capture adequately both the seamy underworld of the first portion of the work and the contemplative mood of the second. In addition, many meaningful passages and word plays are passed over indifferently. Nicholas Martin-Smith in the title role exhibits none of the tragicomic naivete that would make the role most meaningful. There are, however, some pleasant surprises including the presence in the cast of several Black performers; directors at many Boston theaters, especially small ones, excuse their neglect of material which includes minority performers by citing the lack of individuals to fill these roles. There is no excuse.

Edmond, however it is classified, is a work which poses some important questions for our lives whether we are heterosexual, gay, or somewhere in between. The current production, though problematic in some respects, is entertaining and worthy of our attention.

— Don Hill

Calendar compiled by Miranda Kolbe

GayCommunity News

All new england business guide

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